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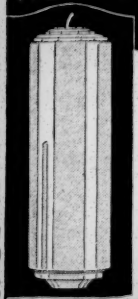

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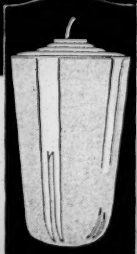

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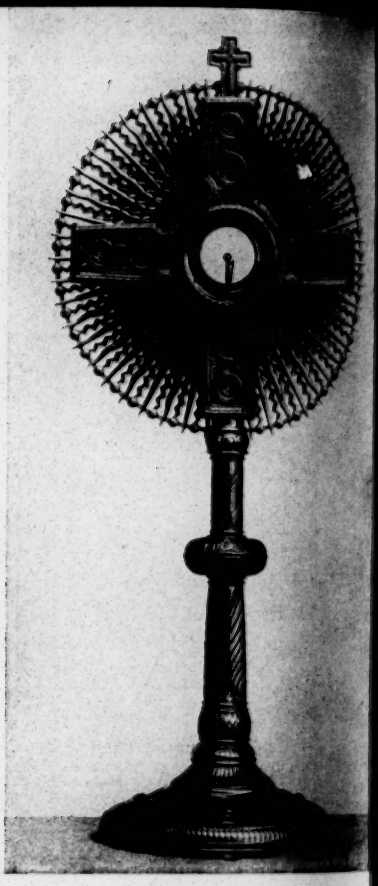

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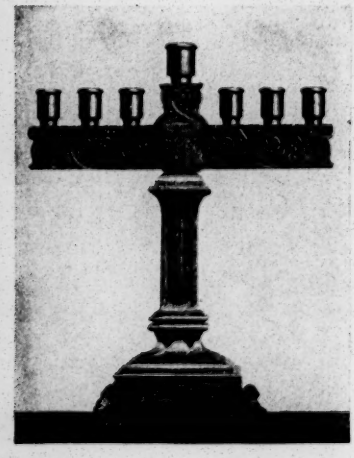

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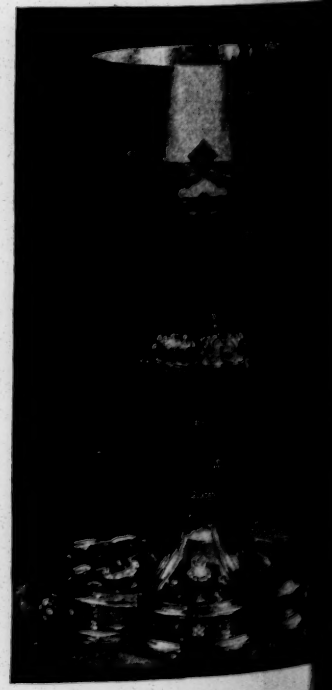

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. X.—(XC).—MARCH, 1934.—No. 3.

CHRIST AND THE INDIVIDUAL SOUL.*

OUR LORD AND SAVIOUR, JESUS CHRIST, redeemed the human race. Our Lord and Saviour, Jesus Christ, redeemed every individual human being. Both truths are, so to speak, one and the same. Neither could be without the other. Both basically direct the duty, the liberty, the love and the destiny of man and of society.

But if the individual does not bring home to himself that he, personally and as an individual, is redeemed by Jesus Christ, he will never know the truth binding himself to God and to his fellows. He will never know the power and the peace which our Lord gives to those who love Him.

Years ago, when the writer was preaching a mission to non-Catholics, a person came who said he was informed on the main teachings of the Catholic Church. He believed the Church to be the one true Church of Christ. He believed in the redemption through our Blessed Lord. But for some reason he was convinced that he personally was excluded from it.

He is, indeed, without hope in the world who does not believe that Jesus Christ is his own Saviour. The individual must anchor himself in that truth. The human race has no existence apart from the individuals that compose it, and unless the individual sanctify himself, there will be no sanctity in the race. It was to all, yet to all as individuals, to the particular person, to you and to me, that Christ addressed the command, "Son, give Me thy heart."

For every man is his own self. He is a sanctuary set apart

*Third article in the series commemorative of the nineteen hundredth anniversary of the Redemption of mankind.

as an individual by God. He has his own mind and will and affections. From an individual, or individuals, spring the thoughts, the standards, the appeals, the actions that affect the entire world. As the individual is in himself—whether or not he be so formed by other individuals—so is his attitude to his fellows, to the universe, to time and to eternity, to God. His mind guides him in accordance with what it accepts as the truth. His will obeys or rebels, according to its weakness or its strength. Mind and will set his heart, his effort, upon what he chooses to desire and to possess.

When the Church declares that Christ has redeemed every man, it teaches that Christ has merited for and will give to, every man seeking it, the light by which that man may know the truth with regard to his relations in time and eternity with his fellow-men and with God; the strength by which that man may will the good, the better and even the best; the love whereby that man's affections will be so directed, so consecrated as to lead to the perfect fulfilment of his individual self.

Christ through the Church redeems the individual, even at his birth, from the darkness of this world and from the sin which, as a member of a fallen race, stains him—and confers upon him light divine. Christ is the light that "enlighteneth every man that cometh into this world."[1] Christ through the Church will teach him the way of earthly and heavenly truth, will teach the individual. Our Lord declared not only to the eleven, but through them to every human individual: "I am the Way, and the Truth, and the Life."[2]

The light wherewith He enlightens both penetrates the haze of earthly doubt and illumines with supernatural power and certainty. It lifts the individual into a region of divine truth that directs and explains the truth which human reason of itself may know, that confers knowledge altogether beyond man's own powers, and informs with the sanction of God the mind receiving it as to its duties and its destiny. Without that light, the individual is not only a wayfarer—we are all such—but a wayfarer without a way.

The late Cardinal Gasquet recalled to the writer that his brother, a distinguished physician, spent his last days at Brighton, England. In the same sanatorium at that time was

[1] John 1:9.
[2] John 14:6.

Herbert Spencer. Going upstairs once to visit his brother, the then Abbot Gasquet met Herbert Spencer coming down. The latter stopped him and said: "I have just left your brother. I would give all that I know, to possess a fraction of the faith that is his."

The light of divine faith illumines man's mind as to his moral duties and his heavenly inheritance. Those duties exact standards not only far above the standard recognized as perhaps attainable by merely human power, but standards to attain which the individual is unable by his own moral power or by any moral power which, through the aid of his fellows, he might make his own.

Even as such supernatural standards are sought, and in part achieved, the individual finds that their summits are still beyond. They extend themselves because they extend the vision of the individual's field of duty and of service. From the beginning, their attaining was beyond the individual's own powers. Therefore, at their fullness they are still beyond him. St. Paul, at the end, was still reaching out, striving that he might attain.

The truth of our redemption unto life eternal deepens the sense of sin as it exalts the dignity of duty.

In his repeated sins, in his known weakness, the Christian individual will cry from out of the depths of his need for pardon. Pardon, divine pardon alone, will set him right with God, and therefore with himself and his fellows. There is no individual who would not be happier could he triumph over the slavery of his sin. Christ, his Redeemer, has already merited for him that triumph: and Christ has placed within his reach the means whereby he, through Christ, may also triumph.

As Christ gives divine and human light to the mind that believes in Him, so does Christ give pardon and power to the will that humbly seeks Him. As Christ bestows upon every individual who loves Him a participation in His own Sonship with the Father, so does Christ redeem, purify, consecrate our human affections to our Father. He has redeemed us to be the children of the Father in His Father's house—and His Father's house is here on earth and should be as it is in heaven.

Yet we are most readily creatures of the immediate and of sense. To nothing are we apt by nature to yield more readily

than to the desire, the passion, the pleasure that is obtainable now. The very monotony of self and of time plead for a release. The whole sensible world with its beauty may cloud not only the face but also the very thought of God. Creatures of time, it is impossible that we remake ourselves into creatures of eternity. We pass, as the Psalmist declares, "like an evening shadow." [3]

The individual must be redeemed in the powers of his affections, his emotions, his loves, else will he awake to a sure emptiness and know himself to be undone: to have given himself in vain. The individual is redeemed in Christ to an integrity of truth, of beauty and of love that both comprise, crown, and far exceed the tenderest and deepest joys and affections of earth. He is redeemed by the Christ who knew the beauty of the lilies of the field and the glory of His Father's house.

Deeply does the individual realize that the more he advances in knowledge, the greater, the more instant is his need of the redeeming grace of Christ, lest his mind become absorbed and satisfied: lest his will be bent on its own pursuit: lest his affections serve himself and his own purpose, rather than the glory of God and the well-being of his fellows. "Unless you become as little children, you shall not enter into the kingdom of heaven." [4]

The redemptive work of Christ means that Christ has merited for the individual, and gives through His visible, living Church to the individual, the power whereby the individual may know the eternal truths of life and death: of time and eternity: of God and man. It means that Christ gives to the will of the individual power to overcome his moral weaknesses, to avoid sin, to do good, to seek holiness: to purge himself of fault and urge him to perfection.

It means that into the heart of the individual Christ pours that affection, that love which He Himself has attained in His humanity, and which will purify, exalt and perfect unto Christ-like unselfishness.

The Church prays on the octave of the Epiphany: "O God, whose only-begotten Son hath appeared in the substance of

[3] Ps. 108: 23.
[4] Matt. 18: 3.

our flesh: grant, we beseech Thee, that we may be worthy to be inwardly renewed by Him whom we recognize as outwardly like unto us."

This unselfishness will be commensurate with what enlightens and empowers the individual if he but yield himself thereto. He will find that he must lose himself more and more in the service of others—lose himself in the all-embracing and all-consuming Christ. "As I have done to you, so you do also." [5] "I lay down My life for My sheep." [6]

Christ has effected such a redemption of the individual, of every individual, because Christ has done for the individual what the individual of his own power could never do. Christ has done this in and by Himself. Christ has placed the power whereby He has done this in His visible Church, so that it may be actually and definitely known; that here and now it may be at the disposal of every man.

Christ our Lord is the Perfect Man. He is the One Man. He is the Second Head of the human race, the human race regenerated and reborn. No man has physical and spiritual life save as a descendant of Adam. No man has everlasting life of body and soul, of his entire self, or the germ of it, except through and in Christ Jesus.

It would be profitless to speculate on how God might otherwise have redeemed humankind. God could have chosen no way that would more fully manifest His infinite love than the Way He has chosen—Jesus Christ our Lord. The Man who would redeem men must bear the sins of every son of man. He must make Himself one with the actual sins of every particular human individual. In the name and person of every individual, He must triumph over sin, and His sacrifice "from the rising of the sun unto the going down of the same" must be the certain, unfailing power by which the individual may triumph in Him.

The Man who would redeem men must be able to include in Himself all men—be Himself the source of divine life for every man; the power in whom every man's mind may be effectively enlightened, his will reborn and rehabilitated, his affections purified, serving God's glory, not his own, and

[5] John 13:15.
[6] John 10:15.

sanctified, motivated by a life that is not of this world, but that is of God and makes him a sharer in the very life of God.

The Man who would redeem men must hold in Himself the perfect possession of that Sonship which, in turn, He was to merit for every man: in Himself, to be human holiness and sanctity, so that He would make His own what, through Him, the sanctified and holy of earth would share.

That Man of woman born, and therefore true man, to hold this infinite power, thus to incorporate into Himself and in Himself to achieve the salvation unto eternal life of every human individual—must be more than man. And indeed, He is divine, true God of true God, the Second Person of the Blessed Trinity, who was born of the Virgin Mary. "God so loved the world, as to give His only-begotten Son." [7] "And therefore also the Holy which shall be born of thee shall be called the Son of God." [8]

Jesus Christ has borne all the sins of the world. He has borne the sins of every individual. He has borne my sins. He has stood for me before God whom I offend by my sins: He has done penance for my sins: He has merited the pardon of my sins. He has merited the grace for me whereby I repent of my sins and resolve to sin no more. I could not do these things of myself. The redemption of the individual by Christ means that Christ has antecedently done these things for the individual. When through the favor of Christ's grace and the coöperation of his own will, the individual does them, the individual is sharing in the life of Christ. He is living in Christ: he lives—no, Christ lives in him. He is making himself one with and in the Perfect Man, Christ Jesus: the Man in whom God the Father sees all humanity, and seeing the individual therein the Father knows him as a beloved son in whom He is well pleased.

We might continue, considering not only the sins we commit: but the temptations that beset us on every side: from within and without. We might speak of our trials, our sorrows, our sufferings. We might speak of the holiness aspired after but never gained: or of that sanctity which the saints have won. We might speak of our efforts to serve others—the measure of

[7] John 3: 16.
[8] Luke 1: 35.

their success or their failure. We might speak of death, the death of our beloved: our own death.

With regard to all these, we may find light, power and joy in the truth that Jesus Christ has taken them up in His own Person, in His own humanity, for every one of us, in the name, and for the love, of the human individual. He has endured our temptations and carried every individual through his particular temptations. "In all these things we overcome, because of Him that loved us." [9] He knows the sorrow and the suffering. In the mysteries of His own life, particularly in His Passion, He has shouldered them, made Himself one with us, and us one with Him in His triumph. He has gained our sanctity, yet He has not gone ahead and bade us follow. He is with us in the depths, on the road, on the heights. He has suffered once and can suffer no more. But His Risen Self makes Him an eternal Present and Presence. By our sins, says St. Paul, "we crucify Christ afresh".

Every individual may make of himself here and now and forever another Christ—a son of God through that eternal Son made Man, through whose humanity we are saved.

Christ is the sure and certain evidence that every one of us has his conscious, eternal, definite place in the infinite and unchangeable plan of God. Christ has merited that place for every one of us and bestows through the Church the means whereby every one of us may attain it. This is supreme comfort in the face of otherwise tormenting scientific conclusions of to-day that mark us and the whole universe as surely destined for complete annihilation.

To the humanity of Christ we are bound, for it is our own: Christ is ours and we are Christ's. We know Him through His humanity, even as through His oneness with us we know the Father. Without Him as Man we would not know the Father. Without Himself as Man we would not know Christ, nor would any individual ever have been redeemed. The visible Christ, when He lived on earth, was the visible sign unto men. When Christ in His visible flesh was to be seen no more, Christ told His disciples to wait in Jerusalem until He made them the visible sign of Himself, to go forth, and to be the evidence and warrant of Himself to all nations and to all

[9] Rom. 8:37.

peoples. Thus He made Himself visible and knowable for all time: thus He again emptied Himself into human form that all individuals may know and use the salvation of God. Without the Church which is Christ made known and visible, Christ speaking to, teaching and directing the children of men, men would never know Christ nor the salvation, here and hereafter, which He has merited for every individual. We must bear witness, one to another. If we are redeemed as individuals, it does not mean we are redeemed in an isolated way, apart from our relations to others. The individual does not exist without his fellows. If we bear not a common, visible witness to the redemption of every one of us, we cannot bear witness to the redemption of any one of us. We are bound by the one chord: and the surety and guarantor of all we hope for, must be one.

We profess that oneness, the common redemption of Christ, by our acceptance of the one visible Church. The Church of Christ, with its visible Head and hierarchy, is not simply an organization: it is an organism of which the living Christ is the Head. Through the Church, Christ is with us even to the consummation and the end.

The Church is, as St. Paul declares, "the pillar and ground of the truth."[10] The Church is the Spouse of Christ: the Church is the Body of Christ, "He (Christ) is the Head of the body, the Church",[11] into which we are all fitted, every individual stone properly joining with its fellows in the building up of the whole structure, which when completed will be the fulness of Christ, Christ all in all. "In Him it hath well pleased the Father that all fulness should dwell."[12] "Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."[13]

The visible Church is the test and the evidence of the individual's faith in and acceptance of Christ. Christ has placed her on a mountain top that all men may see and draw near. Christ has made her the treasury of His truth and His grace,

[10] I Tim. 3: 15.
[11] Coloss. 1: 18.
[12] Coloss. 1: 19.
[13] I Peter 2: 5.

that no man may seek without finding or hunger without being fed. Christ has given to her keeping and ministration the sevenfold channel of the plenitude of the riches of His redemption. For again, it is through the visible, through the human that we gain access to the life of Christ and live with and in Him. Every sacrament has its outward sign and its human minister. The Sacraments are the efficacious visible signs by which the life, the power of Jesus Christ, come to us. The Church through the pouring of water and the words of the priest buries the individual with Christ, and in Christ raises him from his dead self to life in Christ. The inheritance of divine sonship is his. The Church through the words and signs of her priest in the Sacrament of Penance takes away the actual sins of the individual and restores to the individual the life of Christ which he lost through sin.

To realize the better how we are compassed by the life of Christ: how we may live in Christ and Christ in us, one has but to consider how the Church with her sacramental power provides continually, mercifully for every great need of man in his common life. At its beginning, by the Sacrament of Baptism: for its fuller ripening, by the Sacrament of Confirmation: for its renewal, by the Sacrament of Penance: for the offering of the Sacrifice from which all radiates, for the preaching of the word, for the ministration of the Sacraments, by the Sacrament of Holy Orders: for the love of husband and wife, of father and mother and children, by the Sacrament of Matrimony: for man's going forth from this life to judgment and the life to come, by the Sacrament of Extreme Unction: for the power to live in Christ, to have Christ live more and more in us—the Sacrament of Christ's own Body and Blood, Soul and Divinity, the Sacrament of the Holy Eucharist.

That the individual may partake of this Sacrament, without which he will not have life in him,[14] the Church is ceaseless in extending opportunity. Every day in unnumbered churches the Holy Sacrifice of the Mass is offered. The Holy Communion is administered to thousands. Everyone, as he kneels at the rail to receive our Blessed Lord in His own Body and Blood, is testimony to the truth that Christ has redeemed every individual and that to him comes Christ—the Risen, Living

[14] John 6: 54.

Christ—who gives Himself not momentarily but that he who receives may live in Him and by Him.

Thousands in number are the priests of the Church who, by the commission of the bishop, administer as other Christs to the faithful. To them individually came the call of Christ that they should be His ministers. To Christ must the priest individually answer. "I chastise my body," said St. Paul, "and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become a castaway." [15] The life of the priest is primarily the gift of Christ. He has no life except his life in Christ. He ministers whether by sacrifice or by word, by sacrament or sacramental, to give or to increase the life of Christ whom he represents. He is the sign and the evidence and the channel. By his presence everywhere, the Church presses upon us the truth that every one of us should so partake of his ministration, share with the priest in the Holy Sacrifice of the Mass, receive daily the Most Holy Eucharist, in order that Christ may live in us and we in Him.

Thus the Church, as a most tender and merciful mother, gives us not only the powers of Christ but Christ Himself. She not only teaches, defines, but brings to every one of us that salvation and life that Christ has merited for us. As He merited to superabundance, that we might have not only reconciliation but also life, and life more abundantly, so does the Church both provide us the means and urge us, as our mother, to live more faithfully, ardently, with and in Christ. Perhaps we take these words, so often repeated by St. Paul, as exhortations only to the more perfect or those who aspire to the counsels of perfection. In reality, they are the guide, the truth, the standard for every one of us. We cannot by our own life effect our redemption unto eternal life. We can do so only by sharing, participating in the life of Christ: making His life ours through the means that the Church gives us. The more we live that life, or more truly, the more we are determined to have Christ live in us, the more do we make certain the increase and the glory of His Spouse who will one day be presented to him, "glorious: not having spot or wrinkle or any such thing: but holy and without blemish." [16]

[15] I Cor. 9:27.
[16] Eph. 5:27.

The branch of the vine surely depends for its life on the vine. The life of the vine is the life of the branch. "I am the true vine," declared our Lord and Saviour Jesus Christ, "you the branches. Abide in Me and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me." [17]

In Christ the individual is redeemed. In Christ the individual redeemed finds life and life more abundantly. His personal perfection and the subject matter thereof are not limited to self: they reach to the farthest horizon of human need and of human love, of human consecration. He is consecrated not to himself but to Christ. Only by giving himself to and for others, whether it be in the religious life, or in marriage, or in a life that has permitted of neither—may he follow Christ who gave Himself for us.

Every individual is of priceless value before God. Christ is the testimony thereto. As an American Catholic poet, Maurice Francis Egan, beautifully phrased it:

> The splendor of the mystic sphere
> From eons torched Thy way,
> Lit by one star Thou camest here
> On Christmas Day.
>
> Saw this clear star, in myriad row,
> The waiting souls with rapture dumb—
> Had there been only one below,
> Thou would'st have come!

By that same charter, every individual has the right in human society to the means to live becomingly, to fulfil his life, to care for his family and their Christian education. On the other hand, it is the obligation of human society to honor those rights. In his Encyclical, *Quadragesimo Anno,* the Holy Father affirms: "It will be possible to unite all in harmonious striving for the common good, only when all sections of society have the intimate conviction that they are members of a single family and children of the same Heavenly Father, and further, that they are 'one body in Christ and everyone members one of another'."

In the heart of him who ardently loves the Church and partakes frequently and attentively of her sacramental riches,

[17] John 15: 1, 4.

who meditates often on the truth that Christ has redeemed him, will grow a more thoughtful, abiding love for Jesus Christ our Saviour. That love comes initially from Jesus Christ Himself. It is the implanting of His life in us and of us in Himself. The union will be made firm if we but tend it. By our Lord's favor, who asks for His own purpose that we give Him our heart, it will engender a complete consecration, an absorption, a possession. And the individual will so run that he may attain.

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MISSA RECITATA OR DIALOGUE MASS.

THE MISSA RECITATA is a low Mass in which the faithful who are present respond with, or also instead of, the server, to the prayers of the celebrant. The Missa Recitata is not a recitation aloud by the faithful of either a vernacular or the Latin text of the prayers of the Offertory and the Canon.

The Missa Recitata is not to replace the chanted Mass, neither is it a substitute for the mass-server. It does not dispense from the obligation of having a server to minister to the priest at the altar.

Decree Number 4375 of the Congregation of Rites, 4 August, 1922, does not forbid the Missa Recitata, nor does it declare it as inexpedient, much less does it say that at a low Mass the server alone is to answer.[1]

The Missa Recitata or Dialogue Mass has been much misunderstood in the United States. To many it is a "casus perplexus", to others an innovation. Some ask if it has papal sanction. A few dogmatically state that it is forbidden; and still others are indifferent. Such an attitude can be ascribed to a "post-Reformation tendency" among us. From the

[1] Since this article was submitted to the Editor, other articles have appeared in the leading ecclesiastical magazines of Europe explaining the Missa Recitata. The writers agree with the interpretation of decree 4375 of the Congregation of Rites given in this article. The writer of this article wishes to state that the interpretation and commentary on decree 4375, in fact the entire article, is based on reliable liturgical authors. Some of the articles that have appeared since this one was written are: "Consultationes" in *Ephemerides Liturgicae*, Fasciculus II, March-April, 1933, pp. 181-184; Lardone, "Missa Dialogata" in *Perfice Munus*, June, 1933; Missa Dialogata", *The Clergy Review*, September, 1933, p. 235.

Reformation onward a bent toward personal, individual, subjective and emotional devotions has declared itself. Since Reformation days Catholics have not dwelt upon the Christian priesthood as something shared in by all baptized persons.[2] A recent writer points to this when he says: "Most of us were taught some prayers to be said during Mass, but they were frequently more sentimental than religious. Or we were drilled to sing hymns the words of which, in many cases, were mere doggerel. Why not take the same trouble to learn the real Mass prayers?"[3]

It is a long time since Catholics generally have heard their priests echo the words of St. Peter to them: "You are a chosen generation, a kingly priesthood" (I Peter 2:9). After centuries of silence, owing to Protestant misinterpretation, we are again stressing this passage of the Prince of the Apostles that calls the faithful a royal priesthood. No one has quoted this passage more emphatically to indicate active participation in the Sacred Mysteries than our present Holy Father, Pope Pius XI. This great Pontiff says:

> . . . and, having become partakers in His holy and eternal priesthood, we should offer up "gifts and sacrifices for sins". (Heb. 5:1) For not only are they partakers in the mysteries of this priesthood and in the duty of offering sacrifices and satisfaction to God, who have been appointed by Jesus Christ the High Priest as the ministers of such sacrifices, to offer God "a clean oblation in every place from the rising of the sun even to the going down' (Malach. 1:11), but also those Christians called, and rightly so, by the Prince of the Apostles, 'a chosen generation, a kingly priesthood' (I. Peter 2:9) who are to offer 'sacrifices for sin' (Heb. 5:1) not only for themselves but for all mankind, and this in much the same way as every priest and "high priest taken from among men is ordained for men in the things that appertain to God' (Heb. 5:1)[4]
>
> It is most necessary that the Faithful, not as outsiders or as *mute spectators,* but as understanding truly, and as penetrated by, the beauty of the liturgy, should so assist at the sacred functions . . . that their voices alternate with those of the priest and the choir.[5]

[2] Ellard, George, "The Liturgical Movement", *Thought,* Dec. 1932, p. 485.

[3] *Pittsburgh Catholic,* April 6, 1933.

[4] Pius XI, Encyclical, "Misserentissimus Redemptor", 9 May, 1928, in *A.E.R.,* vol. LXXIX, 1928, p. 65.

[5] Pius XI, Encyclical, "Divini Cultus", 20 Dec., 1928, *A.E.R.,* vol. LXXX, pp. 501-509.

In addition we recall the well-known words of the saintly Pius X: "You must not pray at the Mass, you must say the Mass".[6] With Father Martindale[7] the writer holds that

"to express any opinion, or adopt or retain any practice, opposed to this cumulative declaration of the will of the Sovereign Pontiffs is disloyalty, if not worse; and that to do nothing in the matter is culpable".

Whatever will make for a more active participation of the faithful in the celebration of the Holy Sacrifice of the Mass merits our attention. Fortunately indeed we have at our disposal a practical and legitimate means by which a more intimate and fuller participation of the faithful in the sacred mysteries is assured—the *Missa Recitata.*

The Missa Recitata is a low Mass in which the faithful who are present respond with the server to the prayers of the celebrant. It is admittedly very intimately connected with the more general question of the active participation of the faithful in the celebration of Holy Mass. It is becoming then to examine not only what the rubrics and decrees positively determine but also how this practice stands in relation to the nature of the Mass and to the ancient discipline and custom of the Church.

The very nature of the Holy Sacrifice of the Mass demands some participation of the faithful. This participation may be active and passive. It is passive inasmuch as all have at least some part or share in the general fruits of the Mass which is offered for the whole Catholic Church, for the entire Mystical Body of Christ and all its members. It is active insofar as all the faithful concur in the very offering of the Sacrifice. The Mass is not a sacrifice of the historic but of the Mystical Christ. Christ offers Himself not as an individual man but as the Head of the Mystical Body. He offers this sacrifice through the Church inasmuch as the Church offers it with Christ through the actual ministry of the priest chosen by Him to offer it in the name of all.

In every Holy Mass all the members of the Mystical Body offer and are coöffered together with Christ the Head, who

[6] R. Guardini, "*Vom Geist der Liturgie*", p. 3.

[7] Martindale, C. C., "My Sacrifice and Yours", *The Month*, Feb. 1933, p. 143.

offers Himself and His whole Mystical Body. All the faithful are joined as members to the Head Christ, the principal offerer, and are represented at the altar by a priest who offers the sacrifice in the name and person of the Church. In this sense the faithful participate passively in the Holy Sacrifice of the Mass. This implicit, habitual participation should, however, be made actual and explicit through the action of every one of the faithful. To this end Christ willed all Christians to be endowed with sacramental characters [8] of baptism and confirmation [9] which according to St. Thomas are nothing else than certain participations of the faithful in the priesthood of Christ received from Christ. By these sacramental characters Christians are "configured" in the priesthood of Christ and chosen to worship God according to the Christian rite of religion so that they may receive sacred things and that they may be able to coöperate with the priests in the worship of God.[10]

This can be accomplished in different modes and degrees. It may be achieved through internal intention. It may be effected also through active and external concurrence in the very act of celebration, by procuring the offering of the sacrifice, by assisting at it physically, by serving Mass, by receiving Holy Communion, by reciting the prayers of the Mass, by singing, by responding to the celebrant. The greater the rôle one plays in the celebration of Holy Mass, the more abundant is his share in the fruits of the Sacrifice.[11]

From the very days of the Apostles ecclesiastical tradition has taught a participation of the faithful in the Sacred Mysteries. From the very beginning the ceremonies of Holy Mass were so ordered that everywhere the Christian people had truly an active part in them. All present offered the matter for sacrifice; all received Holy Communion; all took part in the singing and expressed their assent by responding in various

[8] "Should we not see", asks a writer, "in the ancient custom of dismissing the catechumens at the beginning of the Mass, a sign that the baptismal character permits one to participate actively in the offering of the sacrifice?" (*La Vie Spirituelle*, Dec. 1928, vol. xix, Supplement, p. 144), cf. Michel, "The True Christian Spirit", *A.E.R.*, vol. LXXXII, 1930, p. 139.

[9] Callewaert, C., "De Liceitate Missae Dialogatae", *Collationes Brugenses*, vol. XXXII, p. 221.

[10] S. Th. Summa, III, 63 a 3 et ad 2.

[11] Billot, *De Eccl. Sacramentis*, I, 1900, 552.

tones of voice. This is evident from the formulas of salutation and acclamation . . . *Dominus vobiscum* . . . *Sursum Corda* . . . *Gratias agamus* or other responses admitted because of most ancient customs, such as the *Amen* of the Canon and Orations.

We have the undeniable testimony of St. Justin, the great Apologist of the second century, that all the faithful answered the priest, "When he has ended the prayers and thanksgiving, all the people present cry out, saying, *Amen.*" [12] The same custom persisted in the following centuries when additions were gradually made to the Mass.[13] St. Cyril of Jerusalem writes: [14] "After this the priest cries aloud, 'Lift up your hearts'. . . then ye answer, 'we lift them up unto the Lord'; assenting to it by your avowal. . . . Then the priest says, 'Let us give thanks'. . . then ye say, 'It is meet and right'. . . . 'Holy things to holy men' *Sancta Sanctis*", also mentioned in the Apostolic Constitutions, the people answer with the doxology, "One is Holy, one is the Lord Jesus Christ". Very ancient then is the opening dialogue of the Preface between priest and people. Other formulas were introduced by the Ordo Missae, as the *Kyrie* [15] *Gloria, Credo* and *Sanctus* which the faithful recited with the celebrant in dialogue fashion.[16] Pope Sergius introduced into the Mass the *Agnus Dei* with the condition that it be begun and finished by clerics and people.[17]

The Gelasian and the Gregorian Sacramentary use the words, "*Respondet populus, R.P.*" John, an "archicantor" (c. 8th to 9th century) describing the entire order of the Mass, regularly notes, "*respondent omnes*", "*respondentibus omnibus*", "*dixerunt omnes*".[18] We hear Tertullian's testimony: . . ". . out of the mouth, from which you uttered *Amen* over that which is holy, you give witness in a gladiator's favor".[19] And St. Cyprian: "For this reason also the priest, by way of preface before his prayer, prepares the minds of the brethren

[12] St. Justin, *Apology*, I, 65, 3; 67, 5.
[13] Apostolic Constitutions, VIII, XIII, 15.
[14] St. Cyril, Catechetical Lectures, xxiii, n. 4, 5, 19.
[15] Epistle of St. Gregory the Great, ix, 42, 26.
[16] Duchesne, *Lib. Pontif.*, I, p. 128.
[17] Duchesne, *Lib. Pontif.*, I, p. 376.
[18] Ed. C. Silva Tarouca. Tertullian, *De Spectaculis*, 25.
[19] St. Cyprian, De Domini Oratione, 31.

by saying, 'Lift up your hearts' that so upon the people's response 'we lift them up unto the Lord' he may be reminded that he himself ought to think of nothing but the Lord." [20] Certainly for the greater part of the first ten centuries of the Church the Christian people answered the priest.

In the course of time, though no official, legal prohibition was uttered, the concurrence of the people at Holy Mass diminished gradually and almost completely vanished. Such is the case in the offering of the matter of the Sacrifice, in the reception of Holy Communion, in the official chant and verbal responses. The number of the faithful grew immensely. The churches were enlarged. Many Masses began to be celebrated simultaneously; the chant became more ornate and more difficult. The liturgical language was less understood and the Christian people gradually lost the sense of social coöperation with the liturgy. Certain vestiges of the more ancient use, however, still remain.

In the first place we have the prohibition to celebrate Mass unless at least one minister is present who is "to respond in the person of the whole people". This demand of Canon Law (c. 813, n. 1) is not to be interpreted as excluding the people from answering the priest at Mass. This law was occasioned by the fact that the people were absent or were incapable of making the responses. In the ninth and the tenth century there were great abuses. Innumerable decrees were directed against the priests who celebrated unattended. Theodulphus, Bishop of Orleans (c. 821) issued a decree in which he states, "By no means shall the priest celebrate Mass alone, because as the Mass cannot be celebrated without the celebration of the priest and the response of the people, so without doubt it ought not to be celebrated alone". This Bishop goes on to say, "Esse enim debent *qui ei circumstent,* quos ille salutet, *a quibus ei respondentur*".[21] The Council of Paris (829) uses similar language in canon 48.[22] The celebrated Burckardus explicitly indicates the purpose of the law in his Ordo Missae (1502): "Missa debet dici . . . duobus praesentibus, si est publica; vel

[20] Callewaert, C., "De Liceitate Missae Dialogatae", *Coll. Brug.*, vol. XXXII, p. 223.

[21] Mansi, 13, col. 996.

[22] Mansi, 14, col. 567.

si privata uno praesente, *qui respondeat in persona totius populi*".[23] To this we may add the words of the Angelic Doctor: "In missis tamen privatis sufficit unum habere ministrum, *qui gerit personam totius populi catholici, ex cujus persona sacerdoti pluraliter respondet*".[24]

In the second place we have the directions and the texts of the "General Rubrics of the Missal" as also the ancient rubrics of Pius V (1570) in the *Ritus Celebrandi,* which expressly suppose that the "qui intersunt" and "circumstantes" can respond at Mass. The fact that one server is mentioned in a *missa privata* does not exclude the legitimacy of the Missa Recitata. The Rubrics of the Missal cannot be invoked against the recited Mass. The dialogue is not a form of serving Mass (*inserviendi*) but of assisting (*assistendi*) at the Holy Sacrifice. The text supposes liberty in answering, even though this has grown into desuetude. Surely the primitive use would indicate by the very origin of the prayers whether the faithful are to answer or not. From the parts which constitute the Mass in its earliest stages, several responses are without doubt to be given by the people, for example, *Et cum spiritu tuo, . . Deo gratias . . . Habemus ad Dominum.*

The General Rubrics at the beginning of the Missal direct the priest (Tit. xvi, 2) to take care that that which is to be said aloud should be uttered in clear and proper fashion — neither too fast, lest he be unable to understand what he is reading; nor too slowly, lest he tire the listeners; nor so softly as to become inaudible to the congregation (*circumstantibus*); but with an intermediate and grave voice, so as to arouse devotion and to accommodate himself to the listeners, that they may understand what is being read.

In the *Ritus Servandus* we often find the direction "intelligibili voce" which clearly indicates the mind of the Church and her effort to excite the faithful to active participation. Though the Missal here (Tit. iii, 4) does not explicitly stress the active participation of the faithful, it does insist implicitly on an understanding of the words that are being used.

The *Ritus Servandus* (Tit. iii, 9) clearly states that the server or those present are to *answer* ("qui intersunt respond-

[23] Cf. Wichkam, *Tracts on the Mass,* p. 126.

[24] S. Thom. Summa, III, 83, 5 ad 12.

ent") ;—having finished the *Confiteor* (" facta a circumstantibus confessione ", Tit. iii, 10) the celebrant continues. If the server or those present do not respond (Tit. iv, 2) the priest recites the ninefold *Kyrie* alone. Likewise, the *Orate Frates* (Tit. vii, 7) is to be answered by the server or those who are present. These references suffice to show that the *Ritus Servandus* does not refer merely to those who are in the sanctuary but to all the faithful. We must always remember that the Missa Recitata is not a substitute for the mass-server. It does not dispense with the obligation of having a server to minister to the priest and make response. It is not a manner of serving at Mass, but a qualified assistance. The answer given to a query in regard to the Missa Recitata in the *Ecclesiastical Review* [25] leaves one under the impression that the mass-server may be done away with in the Missa Recitata. We have stated elsewhere that the Missa Recitata does not contravene canon 813, n. 1. We conclude here that there is positively no rubric of the Missal which forbids the Missa Recitata. It is not opposed to any rubric. The term " Missa Recitata " is indeed new, but it is a new name for a truly traditional custom, for that which bears the Church's approval, and shows itself a rich fountain of grace where Christian souls may better quench the thirst for a close union with Christ their Head and King.

THE MISSA RECITATA IS NOT FORBIDDEN.

There is no law that militates against the Missa Recitata. It is a legitimate practice to be used by the faithful. As a prelude to the decree of 4 August, 1922, we quote the following:

PISAUREN.

Episcopus Pisaurensis a S. R. C. petit:

1. An liceat fidelibus qui Missae intersunt se adjungere ministro, elata voce respondendo sacerdoti celebranti quoties minister respondere debet?

2. Si affirmative ad 1, an liceat populo una cum celebrante elata voce recitare *Gloria, Credo, Sanctus, Agnus Dei?*

3. Licetne fidelibus ante communionem, tum in Missa tum extra Missam, recitare seu canere *Confiteor* et sacerdoti respondere una vel loco ministri?

[25] April, 1933, p. 425.

Ex Congressu, die 25 februarii 1921.

Communicetur votum:

Quae per se licent, non saepe expediunt ob inconvenientia quae facile oriuntur, ut in casu nn. 1-2-3, et servetur praxis communis.

A. Card. Vico Ep. Portuen. Praef.
Alexander Verde, S. R. C. Secret.

MECHLINIEN.

Die 27 Aprilis 1921 M. 21/'21.

Datur Rescriptum in Mantuana die febr. 1921, super dubio: "An liceat inducere vel tolerare morem aliquibus in locis incipientem, quo fideles vel religiosae conjunctim respondeant sacerdoti Missam celebranti, et cum illo etiam recitent elata voce *Gloria, Credo,* etc.? *Resp.* Ad Revmum Ordinarium, et ad mentem.

Mens est: Quae per se licent, non semper expediunt ob aliquod inconveniens, uti v. gr. si uni vel pluribus sacerdotibus celebrantibus confusionem et distractionem ejusmodi mos afferat: ut in casu, juxta alias similes responsiones ad similes petitiones. Praeterea, praedictus mos differt a praxi communi et vigenti".[26]

To the last response we add this commentary. The Fourth Provincial Synod of Malines has in one of its decrees (n. 279) the following in praise of the Missa Recitata: "praxis *saltem* in institutis juventutis religiosisque domibus, *juxta quam Missae adstantes acolythis respondentibus uno ore associentur*". We make no further commentary on the much discussed, much misinterpreted decree of 4 August, 1922 for it includes substantially the two responses above. It is surprising how some venture the statement that the Missa Recitata is forbidden by a decree of the Sacred Congregation of Rites even after they read the Decree No. 4375. We are inclined to believe that the second part of the decree, i.e. as to the recitation aloud of the Canon by the faithful, is interchanged for the first part. One should place and leave the "Negative" of the Sacred Congregation where it belongs. For the sake of completeness we quote the decree of 4 August, 1922, in full and add our commentary based upon reliable authors:

Sacrorum Rituum Congregationi proposita sunt, pro opportuna declaratione, sequentia dubia; nimirum:

[26] *Ephemerides Liturgicae,* 1921, pp. 311 & 313.

"I. An liceat coetui fidelium adstanti sacrificio Missae, simul et conjunctim respondere, loco ministri, sacerdoti celebranti?

"II. An probandus sit usus, quo fideles Sacro adstantes, elata voce legant Secreta, Canonem, atque ipsa Verba Consecrationis, quae paucissimis in Canone verbis exceptis, juxta Rubricas *secreto* dici debent ab ipso sacerdote?"

Et Sacra Rituum Congregatio, audito specialis Commissionis voto, omnibus mature perpensis, ita respondendum censuit:

"Ad. I. Ad Rmum Ordinarium juxta mentem". Mens autem est: "Quae per se licent, non semper expediunt ob inconvenientia quae facile oriuntur, sicut in casu, praesertim ob perturbationes quae sacerdotes celebrantes et fideles adstantes experiri possunt cum detrimento sacrae actionis et rubricarum. Quapropter expedit, ut servetur praxis communis, uti in simili casu pluries responsum est.

"Ad II. *Negative;* neque permitti potest fidelibus adstantibus quod a Rubricis vetitum est sacerdotibus celebrantibus, qui Canonis verba *secreto* dicunt, ut sacris Mysteriis maior reverentia concilietur, et in ipsa Mysteria fidelium veneratio, modestia et devotio augeantur; ideoque mos enuntiatus, tamquam abusus, reprobandus est, et, sicubi introductus sit, omnino amoveatur".

Atque ita rescripsit, declaravit atque decrevit. Die 4 augusti 1922.

A. Card. Vico, Ep. Portuen, et S. Rufinae,
S. R. C. Praefectus.
Alexander Verde, Secretarius.[27]

The licitness of the Missa Recitata cannot be questioned. *Per se,* it is lawful. Certain conditions or circumstances may make the Missa Recitata inexpedient, *non semper expediunt,* if so then, *servetur praxis communis.* It is possible that the Missa Recitata be not carried out in a becoming manner. Then the sacred action would not be unto the edification of the faithful and violence would be done to the rubrics. Priest and people may be greatly distracted. An unwieldy crowd answering *elatissima voce* with no unison may occasion distractions; possibly the church is too large. The greatest detriment can be the lack of proper preparation and training and a consequent ignorance, of the text. The recitation may be too slow or too fast. Because of distractions, disturbances and confusion that may arise the Sacred Congregation adds the note, *servetur praxis communis.* It is not because the Missa Recitata is not a proper practice. These contrary circumstances can for the

[27] *A.A.S.,* 1922, p. 505.

greater part be remedied where there is much good will and an ardent desire for more active participation in the Holy Sacrifice, the center of all liturgical life. And yet, we are mindful that the Missa Recitata is but a means to an end. We would not dare to make bold to say that it is universally practical.

Though the Holy See alone has the right to regulate the sacred Liturgy (can. 1257), it is the duty of the local Ordinaries to see that the precepts of the sacred canons regarding divine worship are faithfully observed (can. 1261, n. 1). For this reason the Missa Recitata should nowhere be introduced without the permission of the Ordinary. Though some commentaries on this decree [28] do not explicitly state that the Bishop's permission is to be sought, the more common opinion appears to be that the matter of the Missa Recitata be brought to the attention of the Ordinary.[29] This is to be done to guard against abuses.

It is not our point to comment at great length on the second part of the decree which is certainly clear to everyone. The recitation of the Canon aloud in any language is forbidden. This prohibition binds both priest and people: "what is forbidden to the priest by the rubrics, is not permitted to the faithful".

Has the Missa Recitata Papal Sanction?

This question has frequently been asked. Recently a reply was made to it with which we must disagree.[30] This particular response tells us that the exhortation of Pius X to "pray the Mass" meant "merely" a desire for a better understanding of the Mass by the faithful through a private reading of the Mass prayers in the vernacular. The use of the word "merely" would indicate that Pius X's utterance does not carry any special weight, that he did not intend it to be of grave import. This saintly Pontiff, who in his first Motu Proprio (22 November, 1903) declared that "the active participation of the faithful in the most holy mysteries and in the public and

[28] *Il Monitore Ecclesiastico*, Serie 4, vol. 4, 1922, p. 291.

[29] *Ephem. Lit.*, 1922, pp. 402-406; Callewaert, C., "De Liceitate Missae Dialogatae", *Coll. Brug.*, 1932, p. 225; *Orate Fratres*, vol. VII, no. 2, Dec. 24, 1932, p. 83.

[30] *A.E.R.*, April, 1933, p. 425.

solemn prayer of the Church is the primary and indispensable source of the true Christian spirit", meant what he said. The faithful are never to regard the Mass as an exclusive function of the priest. There is to be no gulf between the priest and the people, between the altar and the pew. The faithful have a just claim to a greater understanding of the communal, social and liturgical side of prayer. "Merely" a desire on their part will not recover for them the pearl of great price, the full exercise of their kingly priesthood.[31] The response further speaks of inconveniences and quotes canon 813, n. 1. "Sacerdos Missam ne celebret sine ministro qui eidem inserviat et respondeat". We have referred to both above. The quotation of this canon is not apropos of the query whether the Missa Recitata enjoys papal sanction.[32]

Pope Pius XI has on various occasions celebrated Holy Mass in the Vatican for pilgrim groups who answered the prayers after the manner of the Missa Recitata to the joy of the Pontiff as he himself asserted.[33] In particular "On the occasion of the International Eucharistic Congress in Rome in 1922, the Holy Father gave a striking object-lesson of active participation—when, by his own initiative, he induced a multitude of over 10,000 to take active part in the papal Mass in St. Peter's by responding to the Mass prayers as spoken by the Pope. The Father has spoken! The Vicar of Christ has shown the way!"[34] It is our opinion that the Missa Recitata has the sanction of the Holy Father. We cannot call the Missa Recitata an innovation without calling the Holy Father an innovator or a faddist.

The Missa Recitata in Practice.

The writer cannot be oblivious to the fact that there are those who offer objections. Despite objections we witness primitive Christianity as instinct with a triumphant sense of spiritual vitality that has no parallel in the history of religion.[35] We want Christianity once more to become the vital centre of human life. To effect this "we must transcend the

[31] Liturgia, I, 2, p. 11, quoted from Hellriegel, *The True Basis of Christian Solidarity*, 1928, p. 21.

[32] *Il Monitore Ecclesiastico*, Serie 4, vol. 3, 1921, p. 119.

[33] *Orate Fratres*, vol. VII, no. 2, Dec. 24, 1932, p. 79.

[34] Hellriegel, *The True Basis of Christian Solidarity*, p. 31.

[35] Dawson, "Religion and Life", *Dublin Review*, Jan. 1933, p. 5.

individualism of the Post-Reformation period and recover our vital contact with Christianity as a social reality and an organic unity ".[36] " Social reality " and " organic unity " are furthered by the Missa Recitata.

One often hears it said that we must consult the " devotion " of the faithful; but rarely does one hear that we can and should educate the preferences of the faithful. Many of the faithful do not know what they are bidden to do, as the following incident implies:

" Do you like ", said I to a young man, " going to Mass? " He looked blank.

" Well, do you? " I urged.

He said that no one hadn't never asked him no such a question before.

" What ", I continued " do you do at Mass, when you happen to go? "

" I say a Hail Mary or two on my fingers, and then I look at the girls. How can I tell what he's doing up at 'tother end of the church? "

" Why do you go at all then? "

" Because you wouldn't know what might happen to you if you didn't." [37]

Quite different are these typical answers received from students of an eastern college where the Missa Recitata has been celebrated daily except Sundays since 1925:

" The recited Mass suits me. In fact, I think it is much better than a simple low Mass, because, unlike at home, I go into the chapel, and there I have something to help me hold my attention on the Sacrifice. At home, I go into the church, but I have no incentive for prayer during the Mass, and consequently I eagerly await the end of the Mass ". . . . " I am very sure that the Missa Recitata has helped me more in the devout attendance at Mass than any other agent. I find now, after using this method here at school for four years, that when I am in church away from here the saying of the prayers with the priest, silently, has helped me to maintain a more devout attitude during the Holy Sacrifice." . . . " You know how everything goes along quietly, and how a fellow who is kind of tired feels like sleep-

[36] Dawson, " Religion and Life ", *Dublin Review*, Jan. 1933, p. 14.

[37] Martindale, C. C., " My Sacrifice and Yours ", *The Month*, Feb. 1933, p. 145.

ing, and at a simple low Mass this would result, but at a Missa Recitata he is awakened from his lethargic state by the sound of the others joining in on some prayer. . . ." [38]

The practical suggestion of experienced men is to introduce the Missa Recitata among the children and in educational institutions and religious communities. Proper training, preparation and instruction on the Mass text are essential to a worthy and intelligent celebration of the Missa Recitata. It may be well to start out with a small group and gradually increase the number until all are familiar with the prayers. A whole parish might be hard to manage at first; this is not to say that a whole congregation can only with difficulty answer the prayers in unison. The fact is, — it is being done in parishes in the United States, not to speak of European countries where the Missa Recitata is generally accepted. European Catholics would be astonished if anyone would question the propriety or lawfulness of this method of celebrating Mass. Father Martindale writing about the practice in Europe says that it is done " in more and more places and is so impressive when done, for example, by a Cathedral full of German soldiers ".[39]

It is imperative that our children be given thorough instructions in the Missa Recitata and taught to say the Mass. We gather them on Sundays into our churches for what is commonly called " the children's Mass ", practically always a low Mass.[40] We give them hymns to sing in order to keep them occupied. If they are too restless they are punished. We give them nothing to take along into future life. They leave school. What love of the Holy Sacrifice did we arouse in the little hearts? When they have outgrown the children's Mass and are left to themselves they do not know what to do at Mass.[41] They were never taught to pray the Mass. It is surprising how much and how quickly the children learn the Liturgy. Fortunately, we are beginning to do something for them.

[38] " Resolved that the practice of the dialog Mass be encouraged in educational institutions and religious communities ".—*Liturgical Week,* Ottawa, Canada, April, 1931.

[39] Martindale, C. C., " My Sacrifice and Yours ", *The Month,* Feb. 1933, p. 143.

[40] *Orate Fratres,* vol. VII, Dec. 24, 1932, p. 61.

[41] Busch, *The Mass-Drama,* p. 59.

How is the Missa Recitata to be carried out? The writer can hardly improve on the succinct manner suggested by Father Roger Schoenbechler in *Orate Fratres.*[42] "Those assisting, or a designated group, should answer aloud in unison all the Mass-prayers usually said by the server. The server, need not, on this account, be silent, but should pray along with the rest. Nor may he be dispensed with, for he still has his regular duties as minister to perform. The group also recites, *in common* with the celebrant of the Mass, the *Gloria* (when said) the *Credo* (when said), the *Sanctus,* and the *Agnus Dei;* also the *Domine non sum dignus* may be said with the priest just after he turns around with the ciborium in hand before distributing holy Communion. The *Ecce Agnus Dei* which precedes the *Domine non sum dignus,* should, however, be said by the priest alone. But all this must be in Latin. All the rulings of the Church, with a few specific exceptions, point to this, that liturgical prayers are to be said in Latin and not therefore in the vernacular in immediate connection with the liturgical function. The custom of saying *aloud* and in the *vernacular* the *Ecce Agnus Dei* and the *Domine non sum dignus* immediately before holy Communion is distributed, is contrary to the Rubrics of the Ritual and the Missal (Decree 2725, ad. V). The prohibition here refers to the vernacular, not the tone of voice. The *Confiteor* before the *Domine non sum dignus* may likewise be said by all in common, but again in Latin. The people may not, however, say the *Misereatur* . . . and the *Indulgentiam,* which are to be said by the priest alone. The faithful are not to recite aloud the indulgenced words "My Lord and My God!" at the Consecration of the Mass (Decree S. R. C., Nov. 6, 1925, n. 4397, ad. I).

The *Pater Noster* is not said aloud by the faithful along with the celebrant. This practice is confirmed by the tradition of the Church. The faithful, however, answer, *Sed libera nos a malo.* The people are not permitted to say the last Gospel along with the priest.

It is hardly necessary to emphasize again the caution in regard to the secret prayers. They are not to be said in common and aloud regardless of language. We know that the expression "secret prayers" refers not only to the Secret

[42] *Orate Fratres,* vol. VII, no. 2, Dec. 24, 1932, p. 80.

before the Preface and the words of the Canon but also to others, such as the two prayers "*Aufer a nobis* and *Oramus te,* said by the priest ascending the altar after the prayers at the foot of the altar; the *Munda cor meum,* the prayers during the Offertory, the three prayers after the *Agnus Dei* in preparation for Holy Communion, the *Libera nos* after the *Pater Noster,* and others.

To follow the above suggestions would be to celebrate the Missa Recitata properly. The writer would suggest that in the beginning the congregation learn to answer in unison all the Mass-prayers said by the server. One after another the other prayers are learned and thus gradually a full recitation of the prayers is effected. At first the congregation joins in the *Kyrie,* next the *Gloria* and then the *Credo* until all prayers are mastered. The faithful as actors in the Mass-drama learn their lines exercising the proper and traditional function of a holy people regenerated through baptism.[43]

We have stated above that we would not dare say that the Missa Recitata is universally practical. There are objections. We shall take up a few which are frequently heard.

1. Let every one understand that the Missa Recitata is a means to an end. As it reaches that end it will most assuredly encourage the faithful to use the Missal, the official Mass book of the Church. It will make for a more active participation of the faithful in the most Holy Mysteries.

2. The Missa Recitata is not to replace the chanted Mass. It is to lead back to the Missa Cantata. The Mass originally and by its nature, as we well know, is the sung Mass. To say that the Mass normally is the sung Mass may cause surprise to some.[44] It is possible that "the greater simplicity of the low Mass might lead people to think it the primitive form; on the contrary it is the late abridgment".[45]

3. Some invoke the words of St. Paul, "Mulieres in Ecclesia taceant" (I Cor. 14: 34), against the Missa Recitata. This is not *ad rem.* Why are women permitted to recite the Rosary "*elata voce*" during Mass? Why are they permitted to sing hymns whether in Latin or the vernacular?

[43] Lambert Beauduin, O.S.B., *Ephem. Lit.,* 1921, p. 401.
[44] Busch, *The Mass-Drama,* p. 58.
[45] Fortescue, *The Mass,* p. 185.

4. If the attempt is made to cite Canon 818 against the Missa Recitata, " Sacerdos celebrans . . . caveat ne alias caeremonias aut preces proprio arbitrio adjungat ", it seems that a pari, rather a fortiori, all prayers of various kinds which are recited and sung during a low Mass in many places and which ordinarily confuse and distract the celebrant ought to be condemned rather than the prayers of the Mass which are said together with him.[46]

5. The Latin language is not an insurmountable barrier to the faithful. " The use of the Latin language in nowise prevents the faithful from participating in the fruits of the Sacrifice, notwithstanding assertions to the contrary ".[47] " It has not seemed expedient to the Fathers that it (the Mass) should be celebrated everywhere in the vulgar tongue ".[48] The Church could, if she so wish, permit the celebration of the Mass in the vernacular. She might have done this at the Council of Trent, instead we find that the Council declared that " if any one says . . . that the Mass ought to be celebrated in the vulgar tongue only . . . let him be anathema ".[49] It is not impossible for the faithful to learn sufficient Latin. " By means of oral teaching, with the aid of books of instruction and devotion, every Christian may obtain a sufficient knowledge of the Liturgy of the Sacrifice, of the prayers which the priest recites at the altar." [50]

6. A frequent objection is that the people do not like to be disturbed in their devotions since they like to say their own prayers. Some want to say the Rosary, others wish to follow the Mass prayers privately with a Missal. As to " their " devotions, " their " prayers,—for the most part they are no longer liturgical and corporate, but private and self-interested. Surely they attend Mass, not however in the spirit of the Church. " Negatively, it seems wrong to use without necessity during Mass a devotion, attention to which prevents your attending to Mass ".[51] Many of the faithful love to assist at

[46] M. Righetti, *Ephem. Lit.*, 1921, p. 354.

[47] Gihr, *The Holy Sacrifice of the Mass*, 1931, p. 325.

[48] Council of Trent, Sess. xxii, Chap. viii.

[49] Sess. xxii, Chap. ix, Can. ix.

[50] Gihr, op. cit., p. 325.

[51] Martindale, C. C., " My Sacrifice and Yours ", *The Month*, Feb. 1933, p. 145.

Holy Mass properly but they must be instructed.[52] As to the saying of the Rosary, many judge the value of a work of piety by the indulgences with which it is enriched. Why should they not say the Rosary for the Poor Souls while assisting at Mass and give the Poor Souls the benefit of the Plenary Indulgence? A communication to this effect was directed to *America*. It gave a very proper and correct answer. "The glory given to God not the attached indulgence is the proper standard for judging the value of a work of piety. Our correspondent would be closer to the mind of the Church and would help the Poor Souls more if he subordinated his devotions, admirable as they are, to the Liturgy, and if he assisted at Mass, not as he thinks best but as the Church thinks best." [53] As to the individual using a Missal and saying the Mass prayers privately with the priest, this is certainly one of the means of participating actively in the holy mysteries.

7. There is a belief among many that the Missa Recitata will hinder the priest in carrying out the rubrics of the Mass. On the contrary, if properly conducted it will be an aid to the celebrant in his appreciation of the Holy Sacrifice and worthy celebration thereof.

* * *

"No other work can be performed by the faithful so holy and divine as this tremendous mystery itself".[54] The faithful shall perform their work, shall participate actively in the holy Sacrifice of the Mass, only insofar as we, "the dispensers of the mysteries of God," [55] do our part.

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[52] Carlo Dalmazio Cardinale Minoretti, *Il Monitore Ecclesiastico*, March, 1933, pp. 85 & 86: "It is the duty of the priest", writes the Cardinal Archbishop of Genoa, "to recall the faithful to active participation in the Church so that their presence may not be like statuary. . . . A good pastor, a good rector of a church, will not content himself with the silence of his people during the sacred functions. . . . It is a good thing to recite the Rosary, morning prayers, hymns, acts of faith, but it is better that the people read that which appertains to Holy Mass and answer together with the server (risponda insieme col ministro) to those parts which pertain to him. . . . Give me a people that live in the Church and live the liturgical life in the full sense with chant and collective prayer and I assure you that the pastor has done his work splendidly."

[53] April 1, 1933.

[54] Council of Trent, Sess. xxii, Chap. ix.

[55] I Cor. 4 : 1.

CHILDREN AND THE CINEMA.*

The Pastor's Problem.

FEW PEOPLE will deny that the development of the cinema constitutes one of the major social changes of the twentieth century. Beginning with the "nickelodeons" of thirty years ago, motion pictures rose to popularity with amazing rapidity, until now they seem to constitute a major emotional outlet for the average American. A minority may be stirred by good literature or symphonic music, but your everyday citizen will vote for Mae West or the Four Marx Brothers every time. In his eyes they are Modern Art.

There is less unanimity concerning the moral and social effect of motion pictures. Mr. Will Hayes, of the Motion Picture Producers and Distributors of America, seems quite piously certain that the cinema is an excellent thing. It provides a cheap and readily accessible form of recreation for both rich and poor. It is an excellent medium of education. It keeps children off the streets. These reassuring statements, however, fail to carry conviction, coming as they do from the official representatives of the industry.

On the other hand, many churchmen and reformers have denounced the cinema as completely depraved and as a major hazard to the young. The disinterestedness of persons making such statements is above critcism; but their words have often been unconvincing because they were based on random impressions rather than on carefully controlled, objective, scientific studies.

It is therefore refreshing to read the report of the elaborate survey conducted under the supervision of the Motion Picture Research Council, formerly the National Committee for the Study of Social Values in Motion Pictures. This survey is popularly summarized in the two volumes under review and is published with more technical detail in a series of scientific monographs. The active direction of the research involved was in the hands of a group of coöperating scientists whose disinterestedness and scientific competence were entirely above

* W. W. Charters: *Motion Pictures and Youth; A Summary.* New York, The Macmillan Company, 1933.
H. J. Forman: *Our Movie Made Children.* New York, The Macmillan Company, 1933.

question, men like Charters of Ohio State, Thurstone of Chicago, Shuttleworth and May of Yale, and Stoddard of Iowa, who had already won distinction in various forms of social and psychological research dealing with children.

Anyone who knows these men will feel confidence in their work and this confidence is deepened when one reads the account of the present research. Sweeping generalizations do not occur. There is a refreshing absence of emotional praise or blame. These are not men with an ax to grind. They dissect the cinema with the cold skill of a pathologist in the autopsy room. And just because they are emotional, the case they make is all the more overpowering.

A logical approach to the question of the cinema's influence on childhood is to ask how frequently children attend. This question had been raised and studied a score of times, but never so thoroughly as by Edgar Dale in the course of the Motion Picture Research Council's survey. Basing his conclusions on the reports of fifty-five thousand children, Dale concludes that about twenty-eight million minors attend the motion pictures every week in the United states, out of which total about eleven million are children under fourteen. Some seventeen per cent of the total motion-picture attendance is made up of the latter group. This fact is worth noting. Films seem to be produced primarily for adults, but a considerable part of the audience is juvenile.

The average child from eight to nineteen years old goes to the movies approximately once a week and only five per cent never attend. Boys go a bit oftener than girls—57 times a year against the girls' 46. Even young children go rather frequently. Dale found that in the age range of five to eight years the attendance averaged 0.42 times a week.

It seems certain, then, that children attend the motion-picture theater with great regularity. A more significant question is, what effect this attendance has on the child. This is a complicated question; for there are many conceivable ways in which the child may be influenced by his exposure to the cinema. He may absorb facts; he may acquire attitudes; he may develop nervous habits; he may learn new moral principles. Fortunately, the Motion Picture Research Council sponsored a considerable variety of studies on these various points. The

result is a remarkably clear picture of what goes on within the complicated personality of the child as he sits squirming in his seat before the silver screen.

For one thing, he is absorbing a surprising number of facts. This is a result established by Holaday and Stoddard, who had charge of this particular part of the study. They used seventeen feature pictures of the ordinary type. These were carefully analyzed for factual items, such as the actions and sayings of the actors, as well as historical, geographical, or mechanical facts incidental to the story. It was found that on the day following the show, superior adults, such as college instructors or graduate students, remembered 87.8 facts out of a possible hundred, while children in grades two and three remembered 52.5. This is certainly a surprising fact—the eight-year-old child remembers approximately three-fifths as much after seeing a film as do superior men and women. Again, children retain this knowledge extraordinarily tenaciously. Six weeks after a show, children in the second and third grade remember about 90 per cent as much as they remembered on the day after the show.

The physical effect of cinema attendance is interesting. Renshaw and his associates at Ohio State University studied the question whether movie attendance made children restless in sleep. A device was used to measure how much a child moved around in bed at night. Motility was presumed to be a good measure of sleeplessness or at least of restlessness during sleep. Briefly stated, the study showed that motility was markedly increased after movie attendance. The investigators felt that the effect might sometimes be great enough to be " detrimental to normal health and growth ".

This restlessness is easily understandable when we realize how emotionally stimulating films can be to children. This point was studied by Dysinger and Ruckmick. Their method was ingenious. As is well known, strong emotion produces physical reactions. Even though the individual is sitting quietly and, to all outward appearances, unmoved, he cannot inhibit certain bodily responses. Two such responses were investigated, changes in the circulatory system and the galvanic response. The latter refers to variations in the electrical potential of the skin, measurable by a sensitive galvanometer,

which accompany emotion. Dysinger and Ruckmick used these methods in two situations, in the psychological laboratory and in a regular motion-picture theater. The latter arrangement required some ingenuity. A special seat had to be arranged in the audience. Quite considerable fear reactions were discovered by this technique. More interesting still was the fact that even at the age of nine years some children react emotionally to erotic scenes in the pictures. The intensity of such reaction increases to the age of sixteen or eighteen and then falls away. The moral is clear. Sex pictures have their most powerful effects on adolescents.

One of the outstanding contributions to the series of studies under discussion was that of Peterson and Thurstone, who studied the effect of motion pictures on the attitudes of children. Thurstone is a distinguished psychologist who had previously developed a technique for measuring attitudes. This technique was used in the present case to study attitudes on the following eight topics: the Germans, war, crime, prohibition, the Chinese, capital punishment, the punishment of criminals, the Negro. The procedure was to take measurements before and after the subjects had seen a film which was concerned with one of these topics. Any change of attitude due to the film could thus be discovered.

The result of the experiment showed that such changes, often very considerable changes, were frequent. For example, there was a marked change of attitude in favor of the Chinese after seeing "Son of the Gods", a picture selected as being favorable to that nation. "All Quiet on the Western Front" produced a shift against war. There was a change of attitude in the direction of leniency to criminals after seeing "The Criminal Code". Only a few of the films investigated did not produce a significant change.

Furthermore, the effect of films on attitudes was found to be cumulative. Two films were more potent than one. This suggests the rather disquieting possibility that great moral harm may result from continued exposure to films, each of which, taken singly, is almost innocuous. The influence of pictures on attitudes was found to be surprisingly permanent.

We have seen that children attend the cinema very frequently and that the films exhibited furnish them with new informa-

tion, cause restlessness, stir the emotions, and inculcate attitudes. Films, therefore, seem to be a potent influence in child life.

The most essential question remains. Is this influence good or evil? This question, which is more important than any of the others is, at the same time, more difficult to answer satisfactorily. Character is a much more subtle thing to measure than information or motility during sleep. Again, there are many different views about the value of various character traits. Fortunately, this last difficulty is not so serious from the Catholic standpoint, since we have infallible standards of conduct; yet even Catholics may differ, for example, about the desirability of war pictures. Do militaristic films teach courage and patriotism, or do they brutalize children? Many such questions are difficult to answer.

Yet, if the moral effect of the films is a difficult subject to study, it is by no means an impossible one. There are at least two approaches, both of which have been rather fully utilized in the course of the Motion Picture Research Council's investigation. One is to analyze the content of a series of average films and to ask whether this content is, on the whole, good or bad. The other approach is to study individual children or groups of children to determine, if possible, how they have been affected by their cinema experience. The latter procedure, although the more direct, is also the more difficult.

Dale made a careful analysis of the content of five hundred feature pictures shown in each of the years 1920, 1925, and 1930. The three outstanding themes were love, crime, and sex. In the year 1930 these three items accounted for 29.6 per cent, 27.4 per cent, and 15.0 per cent, respectively, of all themes. These percentages were substantially constant for the three years above mentioned, except that love dropped from 44.6 per cent in 1920 to 29.6 per cent in 1930.

One cannot, of course, condemn a film immediately simply because it deals with crime or sex. Much of the world's great literature would be condemned by such a standard. Yet it seems hardly possible to escape the conclusion that the films overemphasize such themes. It will be noticed that love, crime, and sex accounted for nearly three-fourths of all themes in the films analyzed for 1930. Surely this is an unhealthy

emphasis. From the standpoint of the child, it seems to be peculiarly unfortunate. Our current radio programs are not above criticism; yet if we compare the radio with the cinema, the unhealthy emphasis on crime and sex in the latter becomes evident.

The bare fact that themes of the above character are treated is probably less important than the character of the treatment. This statement is borne out by a study of Dale's detailed results. We find, for example, that the crime films covered an extraordinary variety of crime. Criminals were not frequently attractive characters in the films; but on the other hand they were not uniformly unattractive.

In a separate study of 115 pictures exhibited in Columbus, Ohio, in 1932, Dale found that 59 pictures showed killings, including shooting, knifing, lynching, beating to death, strangling, hanging, and other forms of homicide. Twenty-two of the pictures (about one in five) presented illicit love as a goal of leading characters in the films, although in only seven cases were these characters the heroes or heroines.

We have already stated that the direct effect of the films on the child is the most interesting as well as the most difficult approach to the question of the moral effect of the films. It was an approach, however, which was tried under many different forms in the course of the series of studies under review.

First of all, there was the study by May and Shuttleworth of two groups of children, one of which was composed of children who attended the movies frequently (four or five times a week), while the other group consisted of children who attended infrequently (about twice a month). An effort was made to select groups which should be as nearly like as possible, except in the one matter of cinema attendance. Any differences found might therefore be presumed to be due to the influence of the films. These two groups were then compared according to an elaborate technique and it was found that the "non-movie" children were superior to the "movie" children in most respects, including deportment, success in school subjects, coöperation, honesty, and moral knowledge. In another study, however, May and Shuttleworth were unable to prove that "movie" children had acquired a very much

larger store of undesirable attitudes, when compared with "non-movie" children.

Cressey and Thrasher have been making an intensive study of boy life in a congested area in New York City. In the course of this study they gathered some interesting material on the effect of motion pictures. They found, for instance, that delinquent boys attended the cinema more frequently than non-delinquent boys and that there was more school retardation among the frequenters of the motion-picture theaters.

Another technique is the case method. This was employed particularly by Blumer in the present series of studies. Using interviews, written autobiographies, questionnaires, and similar methods, Blumer studied some 1800 individuals, including university, college, junior-college, and high-school students, and workers from offices and factories.

The analysis of this material brings forward many interesting points. Blumer emphasizes the striking ability of the movies to dominate vividly the emotional life of a child and to transport him out of his workaday world for whole periods of time. This is less true of adults, in whom "adult discount", that is, the vivid realization of the fictitious character of the films, acts as a control. But to the child the cinema world is a very real world and its influence is correspondingly greater.

Taken as a whole, the facts brought forward by the studies sponsored by the Motion Picture Research Council are extraordinarily impressive. They show that children are attending the movies in large numbers and that they are being influenced by the films. They show that the films deal very freely with morbid subjects. It is true, as Peters has shown, that the moral code of the movies is not strikingly lower than the average American's code; but it is certainly far lower than the standard of morality set by the teachings of the Church. Finally, the studies just reviewed show, at least with considerable probability, that attendance at the motion pictures actually has injured the character of some of the individuals studied.

These facts amount almost to a national tragedy. The cinema, this marvelous new technique with its almost unlimited possibilities, might have been a great instrument for recreation and informal education. It might have produced a great popular art, providing wholesome and innocent emotional out-

let for millions to whom more complicated arts do not appeal. Instead, it seems to have done more harm than good—a conclusion which many thoughtful people have reached long ago, but which now receives more convincing proof from the careful scientific studies just reviewed.

These facts being as they are, it is natural to ask what can be done to remedy the situation. What can we do to provide the youth of America with films which will be helpful instead of detrimental to character? The answer is not easy. The motion-picture industry is powerful. It is willing to spend money to gain its ends. It possesses, in the Motion Picture Producers and Distributors of America, a very powerful and efficient propaganda organization. It is safe from any very sustained criticism on the part of the press, because motion pictures are liberally advertised and editors are not likely to antagonize advertisers. These are serious difficulties; but they are not insuperable. There are possible remedies. These may be conveniently classified under the following five heads: 1. censorship; 2. other forms of legal regulation; 3. voluntary agreements; 4. the production or exhibition of films by Catholic, or other non-commercial agencies; 5. education. Let us briefly consider these possibilities in order.

1. Many persons, among them many Catholics, look to censorship as the ultimate solution to the problem. There is much to be said for this view; for legal restraint is, after all, the only weapon with which to deal with those who deliberately defy public opinion for their selfish ends. It is undoubtedly true that systems of censorship now in vogue help to curb some of the worst abuses.

In spite of these facts the present writer cannot feel that censorship offers a very satisfactory solution to the problem. We ought to profit by our experience with prohibition. Our Catholic periodicals rightly voiced the opinion that prohibition would fail because it was founded on the attempt, wrong in principle, to reform public morals by legislative act. Let us avoid the same error in regard to the cinema.

There is the additional fact that legal restrictions breed evasion. Prohibition brought the bootlegger. Even our present rather mild censorship has brought into existence the frankly libidinous film with a surreptitious private circulation.

The effect of censorship on the films exhibited in our public theaters has not been entirely satisfactory. Here again, it has bred evasion. Censorship has excluded specific words and scenes, but it seems to have had almost no effect on the underlying tone of the films. Censorship is a palliative, useful perhaps in cases of emergency, but a really satisfactory solution of the problem must go deeper.

2. There are a vast number of unsatisfactory features in the whole motion-picture industry which call for some sort of regulation. There have been certain standard trade practices (blind booking, blind selling, and so forth) which have so restricted the liberty of the individual exhibitor that he has not been able to secure the type of film which he desired or which the community demanded. The subject is too technical to be set forth in detail here. Suffice it to say that the trade practices of the industry stand in need of a much more thorough revision than they received in the new Motion Picture Code, approved 27 November, 1933.

The regulation of children's attendance by state law or municipal ordinance has not received the attention it deserves. The prohibition of attendance by children in the evening, the licensing of certain films for adults only, the legal provision of " family audience performances ", are principles which have not been fully applied in the past.

3. Many persons have hoped to induce the motion-picture industry to set its own satisfactory standards. This hope, encouraging in theory, has not been productive of satisfactory results in actual practice.

The Hays organization has at various times announced that the industry has decided to reform itself. The last occasion was in 1931 when the constituent companies of the Motion Picture Producers and Distributors of America subscribed to the " Hays moral code ". But, as Bishop Cantwell remarks in the last issue of this REVIEW, this effort has gradually lapsed.

At other times interested groups of Catholics or others have secured the right to preview new films before release and to suggest and obtain cuts important from the standpoint of religion and morality. The most important instance of such an arrangement from the Catholic standpoint has been the work of the Motion Picture Bureau of the International Federation

of Catholic Alumnae. The arrangement has not been altogether satisfactory. The industry has, indeed, been willing to make certain cuts; but it has probably gained more in the long run from the arrangement than it has lost. For the very fact that respected organizations of women were known to be coöperating with the producers has given the public a confidence in their films which was far from being deserved. This coöperation has sometimes compromised the freedom of the women's organizations involved. On the whole, therefore, it cannot be said that such voluntary arrangements have been very helpful in the past or that they are likely to prove very useful in the future.

4. The exhibition of films by Catholic or other non-commercial agencies has helped in the past. It has been common, for example, to find Catholic parishes which held regular motion-picture shows in the parish hall. This served a double purpose. It raised a certain amount of money for parish purposes and it gave the people of the parish a chance to see films which were known to be wholesome because they were approved by parish authorities.

Unfortunately, this practice has met with difficulties. The introduction of the talking film has made the use of elaborate and expensive equipment necessary. Few parishes have been able to afford the financial outlay necessary for successful competition with commercial theaters. Again, the trade is so organized that it is difficult for an outsider, such as a pastor, to secure recent films. Under this double handicap, the parish "movie" has failed to progress. The idea is worth keeping in mind, however. Some parishes, at least, can afford sound equipment and persistence will secure better films.

What has been said of the exhibition of motion pictures is true to an ever greater extent of their production. Many have cherished the hope that a distinct Catholic picture industry would grow up beside the regular industry, just as there is a Catholic literature. There seems little hope for this at present, however much we may wish it. It is a question of expense.

5. To the present writer education seems to be the most hopeful solution of the problem. More than that, it seems to be the only fundamentally satisfactory one. If people want salacious films they will have them in spite of censorship

boards, codes, state laws, municipal ordinances, and lists of approved films. But if the great mass of American people decide that they want wholesome films and if they register this desire consistently at the box office, they will sooner or later get what they desire.

At least as far as Catholics are concerned the Church is in a position to start this work of education at once. We control a vast educational system. This system includes formal education from the primary school to the university and it includes a wide variety of means for informal education, ranging from the pulpit and the press, through all our elaborate men's and women's organizations down to our clubs and societies for grammar-school children.

Why not mobilize this vast series of educational agencies in the cause of wholesome motion pictures? We are certainly not doing so at present. It is, of course, true that our societies pass occasional resolutions in their national conventions and our Catholic press carries occasional statements from members of the hierarchy. But do we make a definite and systematic effort to instruct the children in our parish schools concerning their duty in regard to the choice of pictures? To the present writer, such instruction seems as definitely a part of the curriculum as any other element of moral instruction. The Catholic child ought to know that he has certain duties in his choice of mental fare at the cinema, just as he has certain duties in his choice of food on Friday. Nor should the instruction be merely negative. It should aim to encourage an appreciation of good films, which, as Bishop Cantwell has stated, are not altogether uncommon.

The Sunday pulpit is another vantage point for the good work of education. We preach vaguely about occasions of sins, but our words deal with abstractions. Why should not we, the priests of the country, assume the definite duty of guiding our people in their choice of motion-picture entertainment. We should lay down clearly the principles of theology which apply in the case of questionable films, and we should supplement this with a word of commendation when good films are shown in the neighborhood. In order to do this we should read attentively reviews of new films. We should keep in touch with our local exhibitors and make them feel that they

have our support if they are willing to play fair with us, as well as our opposition if they will not do so.

Perhaps, therefore, the motion-picture problem is a pastoral problem in the last analysis. Something can be done, as has been suggested already, by legal enactment or by national movements. But perhaps the best insurance for good films in the future is an aroused and aggressive Catholic population, led by the zealous clergy, and articulate in their demand for good films—for films good in every sense, good as entertainment, good artistically, and, above all, good morally. Is not this, after all the best way to fight for the protection of our children against the prevailing low standards of the cinema?

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ST. PATRICK AND THE "KYRIE ELEISON."

Was He the First to Introduce it into Western Church?

THE QUESTION arises because of a statement contained in one of the so-called *Dicta Patricii* or "Sayings of St. Patrick," asserting that the Apostle of Ireland prescribed for his clergy the frequent recitation of the *Kyrie* in their daily office. The *Dicta* comprise three short phrases reputed to have been favorite maxims of the Saint; they were first committed to writing, as far as can be definitely ascertained, by Tirechan in his Patrician memoirs (styled by himself his *Breviarium*) about 675 A. D., whence they were copied by Ferdomnach, the scribe of the *Book of Armagh,* when he compiled his Codex in 807 A. D.

The formulation of a satisfactory answer to the question is dependent on the preliminary solution of two historical problems, which, owing to the scant and indefinite character of the historical record, are shrouded in a certain amount of obscurity. These problems are: first, the determination of the approximate date (the exact date being, as will be seen, impossible of verification) of the incorporation of the formulary into the liturgical practice of the continental Western church — the church of Gaul specifically; second, the establishment of the authenticity of the *Dicta Patricii.*

It may be well to state at the outset, in order to avoid possible ambiguity, that the aim here intended is to prove: 1. that the use of the *Kyrie,* though practised in Rome, was unknown in Gaul in St. Patrick's day, 432-493 A. D.; 2. that, in the absence of any reasons to the contrary, the authenticity of the *Dicta* must be admitted; whence it will follow that the answer to be given to the question that heads this paper must be in the affirmative.

I. History of the "Kyrie Eleison".

The *Kyrie eleison,* a formulary prominent in all Christian liturgies, is of pre-Christian origin. This supplication to the Deity, or a form equivalent to it, is found even in pagan authors.[1] It occurs frequently in the Old Testament as a quasi-liturgical, perhaps sometimes as a strictly liturgical expression; and from its frequent use in both the Old and the New Testament it is not unreasonable to suppose that it was thence adopted into the ritual of the Christian Church.[2] It is incorporated into the oldest Oriental rites, as those of St. James, St. Mark, etc., and was probably in use in the public prayers of the Church in Apostolic times, although no mention of it appears in the writings of the Apostolic Fathers and earliest apologists. The *Kyrie Eleison,* several times repeated, is the simplest and earliest form of the Litany and it is through the Litany, formerly recited after the *Introit,* that it passed into the ritual of the Mass. The first reference to its use in this manner is found in the Greek writer Arian: "Calling upon God we beg him: **Κύριε ἐλέησον.**"[3] It is mentioned in the *Apostolic Constutions,*[4] a fourth century compilation, probably of about 380 A. D.[5] wherein it is described as the people's response to the chanting of the Litanies by the deacon; this is still its normal use in the Greek Church. There is no reference to its

[1] "Faun, precor, miserere mei." Virgil *Æneid,* XII, 777.

[2] Cf. Ps. 50:1 and 123:3; Matt. 9:27, 15:22, 20:30, etc.

[3] *Comm. de Epid.* Disp. II, 7.

[4] Bk. VIII.

[5] Earliest date of *Ap. Con.* is the Council of Antioch (341 A. D.); but it is probably later than 376, for Epiphanius in his work against heresies when enumerating the Christian festivals does not mention Christmas, to which reference is made in the *Ap. Con.* Christmas, in fact, was not celebrated in Syria till about 378 A. D. The most probable date of its compilation is 380 A. D.; certainly between 360 and 400 A. D.

public recitation before St. John Chrysostom (d. 407), who mentions it frequently, and since St. John came from Antioch, Adrian Fortescue therefore says:[6] "Its first certain appearance dates from the middle of the fourth century; it began at Antioch apparently as a response to the litany form of prayer".[7] From Antioch it spread to all the Eastern litanies, and eventually to the West.

It is uncertain when, how or by whom the *Kyrie* was introduced into the Latin Church. It may possibly be a survival of the practice when the Roman Liturgy of the Mass was in the Greek tongue, i. e. the end of the second century.[8] But Fortescue thinks this unlikely, and that its adoption into the Roman Mass must be assigned to a much later period (sixth century); for there is no evidence of its use in the West at so early a period as the second, or third or even fourth century.

There is very explicit evidence that it was unknown at Rome at the end of the fourth century. Etheria Sylvia, a Gallo-Roman lady, sometimes described as a saint, visited the holy places in Jerusalem about 385-388 A. D. and there heard it sung at the public recitation of the canonical hours. She describes in detail how all the hours of the office were conducted. Her account of the Vesper service is as follows:[9] "At the tenth hour—the hour which they call here *Licnicon,* and which we call *Lucernare*—the people crowd into the Anastasis. All the candles are lit, and the illumination is brilliant. Then they chant the evening psalms (psalmi lucernares), psalms with long antiphons ('sed et antiphonae diutius'). At the appointed moment word is sent to the bishop. He comes into the Church, and seats himself on his lofty throne with the priests in their places around him. When the chanting of the psalms

[6] Fortescue, *The Mass: A Study of Roman Liturgy,* 1912, p. 330.

[7] "Little credit can be attached to an account given by Nicephorus (*His. Ecc.,* l. XIV, c. 46) concerning the introduction of this form of prayer into the services of the church during the reign of Theodosius the younger (reg. 408-450). The fact is that this formulary appears to have been in common use before that time. It is found in the liturgy ascribed to St. James in the *Apostolical Constitutions.* Perhaps Nicephorus means to say that at that period, on the occasion of an earthquake felt at Constantinople, the *Kyrie Eleison* was first united to the *Trisagion*" (Riddle, *Manual of Christian Antiquities,* 1843).

[8] "It has been the practice in almost all the churches in using the formulary to retain the original Greek" (Riddle, ibid.).

[9] Cited from Batiffol, *Hist. of Rom. Brev.,* 1897, pp. 20-21.

and antiphons is finished, the bishop rises and stands in front of the balustrade of the sanctuary ('stat ante cancellum, id est ante speluncam') while a deacon reads out the names of all those who are to be prayed for; and the children, of whom there are great numbers, respond at each name *Kyrie Eleison,* as we should say *Miserere Domine;* you hear it as it were the sound of innumerable voices.[10] The deacon having finished, the bishop recites a prayer. It is the prayer for all the congregation, and all, both faithful and the catechumens, bow their heads."

Her description implies that the *Kyrie* is new to her, and the Greek strange to her and to her readers for whom she translates it. Until nearly a century and a half after this there is no reference to its liturgical use in Rome and the West, though it must have been a devotional formula well known to the Latins of the fourth century; for St. Augustine, writing a little later than Etheria, explains that the retention of the Greek form *Kyrie eleison,* instead of its Latin equivalent *Miserere Domine,* is not without theological significance. He compares it with the Greek *Homoousion* and remarks that "as by the word *Homoousion* the unity of substance of the Trinity is confessed by all believers, so by that other *Kyrie eleison,* the nature of the one God is invoked by all Romans and barbarians."[11] Indeed the language of St. Augustine would lead one to believe that he had in mind the public use of the *Kyrie,* and it is not improbable that his allusion to it is indicative of its liturgical use in the Latin rite during his episcopate of Hippo (395-430 A. D.).[12]

[10] The original of this sentence is: "Et diacone dicente singulorum nomina, semper pisinni plurimi stánt respondentes semper *Kyrie eleison,* quod dicimus nos: *miserere Domine,* quorum voces infinitae sunt." This is evidently the Antiochene litany mentioned by St. John Chrysostom, which at this time was appropriated by the Church of Jerusalem, and which was gradually adopted by all the Eastern Churches, and eventually by Rome and the West.

[11] Ep. 178.

[12] It seems certain from Etheria's explicit testimony that the *Kyrie* was unknown in Rome up to 387 A. D., but from that year more than a quarter of a century had passed when St. Augustine penned this letter, and in the interval there would have been ample time for its introduction into the Roman liturgy. If then, its introduction dates from this period, it came into use in the Roman rite at a much earlier period than writers on the subject have been led to believe. And this is by no means improbable. St. Augustine's letter with its reference to the *Kyrie* seems to have escaped the notice of writers on this subject. It is cited in Smith and Cheetham's *Dictionary of Christian Antiquities,* London, 1880, p. 1000, but the editors apparently attach no significance to it.

The first direct witness to its liturgical use in the West is the Third Canon of the Second Council of Vaison (province of Arles), held under Caesarius of Arles in the pontificate of Felix IV, 529 A. D.; it reads: "Since both in the Apostolic See, as also in the provinces of the East and in Italy (Milan?) a sweet and most pious custom has been introduced, that *Kyrie eleison* be said with great insistence and compunction, it seems good to us too that this holy custom be introduced at Matins, and Mass, and Vespers".[13]

Duchesne observes (ibid) that the Council seems to regard the chant as having been *recently* introduced in Rome and Italy; and Fortescue also thinks the inference from the language of the canon to be that the introduction was of quite recent date. But the language indicates no precise date, and cannot be too closely insisted on; it is: *Consuetudo est intromissa tum in Sede Apostolica quum etiam per totas Orientales atque Italiae provincias.* Now *intromissa* is not incompatible with a long period of usage; and besides, as Bury pertinently remarks:[14] "The same phrase embraces the Eastern Churches, where the *Kyrie* was in use before the end of the fourth century." Finally, it is not at all clear, as noted above, that St. Augustine's statement does not point to the liturgical use of the *Kyrie* in Western Christendom as early as the first quarter of the fifth century.

It is to be noted—1. that, while the Council implies that the *Kyrie* was not yet in use in Gaul, it makes no mention of its use in Africa, Spain, or elsewhere in Europe, outside of Italy, although referring in the course of its proceedings to the liturgical practice of the African Church; 2. that Gaul borrowed the *Kyrie* from Rome about 529 A. D.; 3. that, although the *Christe Eleison* was probably known in Rome at this time (we have no positive testimony on the point till the time of Gregory I), the Council prescribes the use in Gaul only of the *Kyrie*

[13] Duchesne, *Origines*, p. 183; Hefele-Leclercq, *Councils*, p. 133. Cited from Fortescue, *Cath. Ency.*, Art. Ky. El. Certain authors seem to insinuate that this laudable attempt to bring the church of Gaul into liturgical unity with Roman practice is a sort of usurpation, or infringement of its rights and liberties. Thus Bishop, *Downside Review*, Dec. 1889, says: "A Romanizing movement may be conjectured in this decree of the Gallican Council"; and Fortescue, *The Mass*, p. 330: "This Council represents the Romanizing movement in Gaul of which Caesarius was chief champion"; as if the saintly bishop of Arles were chief instigator of some nefarious plot!

[14] *Life of St. Patrick*, p. 232.

Eleison. An evidence of its rapid spread in Gaul is that the Gallican *Mass of Germanus* of Paris (d. 576) has the *Kyrie eleison* sung thrice by three boys.[15]

Fortescue makes a safe statement, therefore, when he concludes: "About the fifth century, the Greek *Kyrie eleison* was adopted by the West and at Rome with the alternative form *Christe eleison*",[16] but not so safe when he declares: "From all this we conclude that our *Kyrie* is the fragment of a Litany introduced at Rome from the East about the year 500 (shortly before the Council of Vaison, 529)",[17] for the particular year he assigns is far too late a date; it was surely in use in Rome half a century earlier.

St. Gregory the Great (R. P. 590-604) is our second direct witness to its liturgical use in the West. Writing to John of Syracuse in defence of the Roman Church against the charge of imitating Constantinople in the use of this formulary, he takes pains to point out the difference between its use at Rome and in the East: "We neither have hitherto said, nor do we now say (*Nos neque diximus neque dicimus*) *Kyrie eleison* as it is said by the Greeks. Among the Greeks all say it together; with us it is said by the clergy and answered by the people. And we say *Christe eleison* as many times, which is not the case with the Greeks. Moreover in daily masses some things usually said are left out by us. We say only *Kyrie eleison Christe eleison* that we may dwell longer on these words of prayer." [18]

It is clear from St. Gregory's words that in his day the formula *Christe eleison*—a specialty in the Roman rite, since it was unknown in all the rites of the East and West—had been already added to the *Kyrie* formula. But it is much more probable that both chanted alternately, had been in the Roman rite united from the beginning. The Rev. J. E. Riddle (*op.*

[15] Duchesne, *Orig. of Cult.*, pp. 182-3.

[16] *Cath. Ency.*, art. cit.

[17] *The Mass: A study*, etc., p. 338.

[18] *Ep. IX* in *Pat. Lat.*, V. 77, p. 956. When St. Gregory alludes to the omission in the ordinary daily masses of "some things usually said," he means that the petitions of the Litany (after the *Introit*) were sometimes left out in these Masses in order that the people may dwell more on the prayer contained in the words *Kyrie eleison.* The deacon, instead of continuing the petitions, chanted repeatedly the *Kyrie eleison,* the people answering the same words.

cit.) writes: "Gregory the Great appears to have introduced the *Christe eleison*," but there seems to be no solid reason for assigning its introduction into the Roman Church to a later period than that of the *Kyrie eleison.*

"It seems inevitable to connect the *Kyrie eleison* in the Roman Mass with an original Litany." [19] "The words were said after the *Introit,* and originally the number of repetitions were not prescribed, but *Kyrie eleison* was repeated by the choir until the presiding prelate directed it to be changed into *Christe eleison: Schola vero, finita antiphona, ponit Kyrie eleison; prior vero scholae custodit ad pontificem, ut si annuit, si vult mutare numerum Litaniae* (*Ord. Rom.*, v. 6)".[20] Fortescue says: "The first *Roman Ordo* (6th or 7th cent.) does not determine the number of *Kyries* to be sung at the Mass, and it is not till the eighth century that it is determined as (1) three *Kyries,* (2) three *Christes* and (3) three *Kyries,* as at present;[21] but Smith and Cheetham (*ibid.*) declare: "In the ninth century the number of repetitions was prescribed and by the twelfth at latest established at nine, the number since observed." [22]

The earlier authorities on Liturgy and Ritual not being conversant with the testimony of the Council of Vaison, attribute the introduction of the *Kyrie* into the Roman Church to Gregory the Great. His biographer, John the Deacon, says that it was St. Gregory who first introduced it to Rome.[23]

The problem of the introduction of the *Kyrie eleison* in the West has been learnedly discussed by Dom Edmund Bishop,[24] who comes to the general conclusion that: "It spread to the West through Italy, its introduction into Italy falling in the fifth century at the earliest, probably in the second half rather than in the first."

From the evidence adduced therefore, it may be concluded as a certainly established fact, that at the time of St. Patrick's

[19] *Cath Ency.*, art. cit., where some proofs of this statement are given.

[20] *Dict. of Christ. Antiq.* (Smith and Cheetham, Lon., 1880), p. 1000.

[21] *Cath. Ency.*, art. cit.

[22] But according to the citation from Duchesne given above the number of repetitions was prescribed at nine in the Mass of Germanus of Paris long before the end of the sixth century.

[23] *Vita Greg.*, II, 20, *Pat. Lat.*, LXXV, 94.

[24] *Downside Review,* Dec. 1889, and March 1900; and *Liturgica Historica,* Oxford, 1918, pp. 116-136.

death, which tradition assigns to the year 493 A. D., the *Kyrie eleison* had been in use in Rome and Italy for some time, perhaps for half a century, but that it did not come into use in Gaul and the rest of continental Europe until more than a quarter of a century later.[25]

[25] The absence of the *Kyrie* from the liturgy of the church of Gaul up to the time of the Council of Vaison (529) is rather unaccountable, for the early Gallican liturgy was derived not from the Roman, but from the Eastern liturgies, in which from an early period (middle of the fourth century) the *Kyrie* was in use. An ancient liturgical treatise, the *Ratio Decursus*, purports to give an account of the origins of six *cursus* or methods (including the Roman, Gallican and Irish), of celebrating the canonical hours, and is generally accepted as authentic and trustworthy. Dr. Ryan (*Ir. Monas.*, pp. 335, 344) ascribes its authorship to "an annonymous writer of the eighth century". Dr. Kenney (*Sources of Ear. Ir. Hist.*, I, 688) says: "It is usually assumed that the author was a seventh- or eighth-century Irish work residing on the continent". Healy (*Ir. Ecc. Rec.*, Feb. 1891, p. 100) more definitely: "The author seems to have been an Irish monk of the monastery of Bobbio in Italy, who flourished shortly after the death of Attala, its second abbot, in the year A. D. 627". This ancient Irish author informs us that the Roman liturgy of Sts. Peter and Paul was first brought to Gaul by Sts. Trophinus and Photinus, disciples of St. Peter, who became first bishops of Arles and Lyons respectively. It seems however to have made little headway there, for it was almost immediately superseded by the Antiochene liturgy of St. John. Photinus, according to Eusebius, was martyred and succeeded by St. Irenaeus (A. D. 177). Through the influence of Irenaeus, a disciple of Polycarp, who was himself a disciple of St. John, the Antiochene liturgy became predominant in Gaul. But this in turn in less than a century and a half was displaced by the Alexandrine liturgy of St. Mark, who, our anonymous informant relates, preached the Gospel in Egypt and Italy, and instituted a liturgy which was adopted not only by the Egyptian monks but by Sts. Jerome, Gregory Nazianzen and Basil the Great. The celebrated monk John Cassian, who after spending some years in Egypt and Constantinople, founded the famous monastery of St. Victor at Marseilles about 415 A. D. also introduced St. Mark's liturgy into Gaul. Through the influence of his famous pupils of the school of Lerins, St. Honoratus, St. Caesarius, St. Germanus, St. Lupus, Porcarius and others it became diffused far and wide. St. Patrick received it from his teachers, Germanus and Lupus, and brought it to Ireland as the *Cursus Scottorum*, whence it was reintroduced to the continent at the end of the sixth century by St. Columbanus and Wandilochus. Hence according to this account the Alexandrine liturgy was predominant in Gaul from the beginning of the fifth to at least the middle of the seventh century.

Dr. Ryan (loc cit.) comments: "The role ascribed to St. Mark here is imaginary, and the personal references to the other saints do not admit of proof, but the four links, Egypt, Lerins, Britain and Ireland—hold well together, and the chain thus formed is substantially sound." The insertion of Britain as a link weakens the chain, but Dr. Ryan connects it up on the ground apparently that St. Germanus during the year he spent there (430) may have remodeled the liturgy. The liturgy that St. Patrick introduced into Ireland, he brought directly from Gaul. The author of the *Ratio Decursus* mentions no distinct British *cursus*, but includes it as a subsidiary element of the *Cursus Scottorum*. It is worth while to note this, because certain authors are in the habit of insisting *ad nauseam* that any religious institution Ireland ever had—liturgy, religious art and science, monasticism, Christianity itself—was received from Britain!

The foregoing account leaves one important point unexplained: According to the testimony of the Apostolic Constitutions, of St. John Chrysostom, and of

II. The Genuinity of the Dicta Patricii.

Amongst the Patrician documents copied into the *Book of Armagh* by the scribe Ferdomnach in 807 A. D. is a brief, but apparently complete treatise entitled *Dicta Patricii*. It is ostensibly the record of three favorite utterances of St. Patrick which his disciples noted and remembered, then handed down by tradition, until they were finally committed to writing by the first biographers of the Saint. The English translation of the passage is:

The Sayings of Patrick.

I. I had the fear of God as my guide on my journey through the Gauls and Italy, and also in the islands which are in the Tyrrhenian Sea.

II. Ye have departed from the world to Paradise. Thanks be to God.

III. Church of the Irish, nay of the Romans, in order that you may be Romans as well as Christians, you must sing at every hour of prayer that praiseworthy invocation, *Kyrie eleison, Christe eleison.* Let every Church which follows me sing *Kyrie eleison, Christe eleison.* Thanks be to God.[26]

The position occupied by the *Dicta* paragraph in the codex between Ferdomnach's transcript of Muirchu's *Life of St. Patrick* and of Tirechan's *Patriciana* is of importance because it explains how it came to be at first inserted there, but chiefly because it furnishes the foundation on which to build a con-

Silvia Etheria the *Kyrie eleison* was in use in the churches of the East before 400 A. D. Now an Eastern liturgy was introduced into Gaul in 415 A. D. and practised there during some centuries subsequently; yet the *Kyrie* was unknown in Gaul until after the year 529 A. D. Perhaps the explanation may be offered that in the Alexandrine liturgy the *Kyrie* did not come into use until after the year 415 A. D.

[26] The following faithful copy illustrates the peculiar orthography and format of the original in the *Codex Armachanus:*

dicta patricii
timorem dei habui ducem iteneris mei
per gallias atque italiam etiam in insolis
quae sunt in mari terreno de saeculo requis
sistis ad paradissum deo gratias
aeclessia scotorum immo romanorum
ut xristiani ita ut romani sitis ut de
cantetur vobiscum oportet omni hora
orationis vox illa laudabilis curie
lesion xriste lession omnis aeclessia
quae sequitur me cantet cyrie lession xriste
lession deo gratias.

clusive proof of the authenticity of the *Dicta.* It was thought that the "sayings" were a sort of appendix to Muirchu's *Life* until Dr. Gwynn, the crudite and judicious editor of the superb "Diplomatic Edition" of the *Book of Armagh,* proved that they were connected with Tirechan's rather than with Muirchu's work and were in fact copied from the exemplar used by Tirechan.[27] We have Tirechan's own word that the source of his information on St. Patrick was the oral testimony of Ultan, Bishop of Ardbraccan in Meath, but mainly a book in Bishop Ultan's custody.[28] Now Tirechan specifies the points of Patrician history for which he was indebted to Ultan, amongst them the account of St. Patrick's travels before his arrival in Ireland, which he copied into his *Breviarium: VII aliis annis ambulavit et navigavit in fluctibus et in campestribus locis et in convallibus montanis per Gallias atque Italiam totam atque in insolis quae sunt in mari Terreno ut ipse dixit in commemoratione laborum.*[29] Bishop Ultan died in 657 A. D., according to the Annals of Ulster. Therefore this book of his which is important as being the earliest formal biography of St. Patrick for which explicit testimony exists, must have been written before the middle of the seventh century. It can be proved that Tirechan copied from Ultan's book his account of St. Patrick's pilgrimages from the fact that he declares it was from Bishop Ultan's own lips that he learned of St. Patrick's sojourn *in insula Aralanensi,* the isle of Lerins,[30] and this oral information was evidently nothing else than Ultan's explanatory comment on the text of his book *in insolis quae sunt in mari Terreno.*

The passage quoted from the *Brevarium* reproduces word for word the phraseology of the first *dictum* and the authority cited for it by Tirechan *ut ipse dixit in commemoratione laborum* is none other than this particular *Dictum* in which St. Patrick gives a summary account of his laborious pilgrimages. The scribe therefore of Bishop Ultan's book, i. e. Tirechan's

[27] Gwynn, *Book of Armagh,* Intr. Cap III.

[28] "*Tirechan Episcopus haec scripsit ex ore vel libro Ultani episcopi cujus ipse alumpnus vel discipulus fuit. . . . Omnia autem quae evenierunt invenietis in plana illius historia scripta*" (Tirechan, *Brev.,* B. I, C. I).

[29] Tirechan, ibidem.

[30] "*Erat autem in una ex insolis quae dicitur Aralanesis annis XXX mihi testante Ultano Episcopo*" (Tirechan, *ibid.*).

exemplar, writing at least soon after 600 A. D., borrowed this particular item from the *Dicta,* already in his time perhaps committed to writing, but at any rate embodying an accepted tradition, that reached back to a period in the sixth century when many persons may have been yet alive, who had heard and saw St. Patrick in the flesh, or certainly who were the children, or children's children of St. Patrick's contemporaries.

From St. Patrick's death, in 493 according to the Irish Annals, until Ultan's death in 656, before which event the *Dicta* in their present form were put in writing, only 164 years intervened, but long before they were put in writing they must have been accepted for what they purported to be. It is indisputable that about the year 600 A. D., i. e. little more than a century after St. Patrick's death, the *Dicta* were preserved in oral or written tradition in their identical form as recorded by Tirechan. If they are spurious therefore in whole or in part, the fraud of fathering them on St. Patrick must have been perpetrated within three generations after his death. But such a fraud would have been impossible, for as soon as attempted it would have been inevitably detected and denounced by those who treasured St. Patrick's words and acts in vivid and revered remembrance. The very antiquity of the *Dicta* therefore, traceable back, as they are, to the threshold of a generation that knew St. Patrick, is a conclusive proof of their authenticity.

A second argument for their authenticity may be thus formulated: The first and second *Dicta* are demonstrably authentic; but the third has never been dissociated from them; therefore it also must be authentic.

The genuinity of the first *Dictum* has been admitted from the beginning; it is the authority cited by Tirechan as well as by the author of Ultan's book for their information on St. Patrick's travels. Even the iconoclastic Bury regards it as genuine: he detects in it a true Patrician ring, and knows no motive that might induce anybody to invent it. The second *Dictum* is also Patrician, since it occurs in the *Epistle against Coroticus* (sec. 17): *Deo gratias: Creduli baptizati de saeculo recessistis ad paradisum.* It could be said of course, that this *Dictum* was borrowed from the *Epistle;* but this is in the highest degree improbable; no possible reason can be assigned why a would-be compiler of Patrician maxims should pick out of the *Epistle* this

one particular phrase; the truth rather is that it was a favorite expression of the Saint, which he transcribed into his *Letter*.

Now the genuinity of the third *Dictum* stands or falls with that of the other two; if it should be said that it was invented and added on to them at some time by somebody or other, it is absolutely impossible to name date, place, or author of such pretended invention and addition. The *Dicta* were ever and always known and enumerated as three, not two.

An extrinsic argument for their authenticity is their acceptance as genuine by the biographers and historical critics. The biographers in general, without raising the question, take the genuinity of the *Dicta* for granted,[31] while most of the critics who make it a subject of discussion decide in its favor.[32]

Professor Bury, however, while admitting the first and second "Sayings" to be authentic, has considerable misgivings in regard to the third.[33] He states: "It is possible to hold that the (third) *Dictum* of Patrick may be genuine, and a testimony that the *Kyrie* was used at Rome in the first half of that (fifth) century . . . but while we admit this possibility we can hardly build upon it . . . on the whole I am strongly

[31] Ex. gr. Healy, *Life of St. P.*, p. 106; Concannon, *Life of St. P.*, p. 71.

[32] Cf. Loofs, *De Antiq. Eccl. Brit.*, p. 50; B. Robert, *Etude Crit. sur. St. P.*, p. 74.

[33] Bury is really the founder of a Patrician school of biographers and critics which might be described as the "Anti-Traditional" school. For Bury, Irish tradition means nothing; well attested facts of Irish history is legend; ex. gr., St. Patrick's captivity in Antrim, his encounter with King Laoghaire at Tara, etc., and Irish authorities practically either deceivers or deceived. It is true that his school, which includes most modern writers on Patrician subjects, does not follow him so far as he goes. Nevertheless its members are to a great extent inoculated with his ideas and notions, and disposed to accept his conclusions simply *quia magister dixit*. Perhaps the most notorious instance of this is the almost universal acceptance of the date fixed by Bury for St. Patrick's death, 461 A. D., although his argument for this particular year, seemingly never analyzed by his admirers, is at best only a complex of groundless assumptions, unwarranted conclusions from premises themselves unsound, misquotation of the Annals, and suppression of adverse testimony. The determination of the true date of St. Patrick's death has an immediate bearing on the present question; Bury, having satisfied himself that it is the year 461 A. D., arrives at the conclusion that "It is possible to hold that the (third) *Dictum* of Patrick may be genuine, and a testimony that the *Kyrie* was used in Rome in the first half of that (fifth) century"; for, assuming that the third *Dictum* is authentic and that 461 A. D. is the year of St. Patrick's death, since the *Kyrie eleison* was not known elsewhere in the West, he must have received it from Rome, and therefore, it becomes certain, what on other grounds we know to be probable, that in the church of Rome the *Kyrie eleison* was in use in the first half of the fifth century.

disposed to think that the third *Dictum* is spurious and was added perhaps after A. D. 700 to the two genuine *Dicta*".[34]

We have already seen that the supposition of such fraudulent invention and obreptitious addition is purely gratuitous; moreover, Bury, in stating that the obreption occurred "perhaps after A. D. 700", becomes not merely unhistorical but self-contradictory, for he admits Dr. Gwynn's proof of Tirechan's transcription of the *Dicta* from Ultan's book. Now Bishop Ultan died 659 A. D.; it is certain therefore that the *Dicta* existed in writing at that time, and probably long before; certain too, that the third *Dictum* had long previously been accepted, on the same grounds as the other two and in conjunction with them, as authentic.

A further confirmation of the authenticity of the third *Dictum* is the insufficiency and inefficiency of the reasons indicated by Professor Bury for challenging it:

> I. If anyone desired to father the introduction of a liturgical practice of Patrick, nothing would be more natural than to attach it to the two genuine *dicta*. . . . The tenor of this *dictum* is in marked contrast to the other two. It is not an emotional expression of Patrick's experience, but an ecclesiastical injunction. The *Deo Gratias* at the end is out of place.

It would perhaps be natural to attempt to popularize a liturgical practice in the manner indicated, but where is the proof that this was ever done? *A posse ad esse non valet illatio.* There was never any occasion for invoking St. Patrick's prestige in favor of the adoption of the *Kyrie eleison* by the Irish Church, for there was never any objection to it, or hesitancy in adopting it. And therefore it would be quite pointless and senseless to make it the subject of a spurious *Dictum Patricii* presumably in favor of Rome or some Romanizing party. If there were question of introducing the Roman Easter calendar, or the Roman tonsure, or some other disciplinary practice of Rome which had not yet found favor in Ireland, such an intrigue could be understood. But what reason could there have been for fathering the *Kyrie eleison* on St. Patrick by means of a spurious *Dictum,* since Ireland and Rome were always at one on the point?

[34] *Life of St. P.*, p. 232.

Again, it may be asked why should not an ecclesiastical injunction as well as an emotional expression of experience become a favorite phrase with St. Patrick? It is precisely what we should expect to find him in the habit of repeating. And as to the *Deo Gratias,* it is quite in his style. It is in fact never out of place with St. Patrick. Penned by him six times in the Confession, once in the Letter to Coroticus, it must have been constantly on his lips. Perhaps it is because he sensed this, that Dr. Kennery says: "It may be that the third *Dictum* was originally "*Deo Gratias*", and was expanded in the seventh century by a member of the Romanizing Party." [35]

> II. In any case [insists Prof. Bury] we should be inclined to reject the second part of the *dictum* which repeats the first; the expression "omnis ecclesia quae sequitur me" suggests a period when Patrician were strongly contrasted with non-Patrician communities.

The second part of the *Dictum* does not so much repeat as reinforce the first. Reassertion in word and phrase is a characteristic of St. Patrick's style. Such sentences as "For what purpose I have before informed you and again inform you, to strengthen and confirm your faith" (Con. 35), are common in St. Patrick's writings. And that such repetitions are conscious and intentional on his part is evident from his statement: "Behold again and again I shall briefly declare the words of my Confession." (Con. 59).

The expression *omnis ecclesia quae sequitur me* does not necessarily suggest a distinction, much less "a strong contrast" between Patrician and non-Patrician communities. He could have used the same words, even if every community in Ireland were Patrician. Even admitting that the expression suggests some such distinction, there is no need to seek a later period than St. Patrick's own time, for there were in Ireland pre-Patrician Christian communities which probably remained for some time at least, independent of his authority. No influence therefore subversive of the authenticity of the third *Dictum* can be drawn from the expression *omnis ecclesia quae sequitur me.*

[35] Op. cit., p. 334. We find the famous *Gratzicum* (*gratias agimus*) repeated seven times in his brief encounter with Daire (*Trip.*, Par. III). It is just as appropriate here as in the second *Dictum* if not more so.

III. Bury's final reason for doubting the authenticity of the third *Dictum* is that:

> It must be acknowledged that the expression *Ecclesia Scotorum immo Romanorum* suggests seventh or eighth century.[36]

This argument is inconclusive, first because it is based on the false assumption that the expression "ecclesia Scottorum

[36] It is difficult to understand what particular signification Prof. Bury attaches to the terms "*Romani*" and "*Romanorum*" in the text. He says: "If the *Dictum* be Patrician, *Romanorum* ought to mean the Church of the Roman Empire". For if the terms *Romani*, he argues, and *Romanorum* signify the Church of Rome, then St. Patrick associates the Irish Church with Rome as opposed to Gaul and the rest of Western Christendom; but this cannot be admitted.

Bury in the Preface to his own biography of St. Patrick declares that Todd in his Life of the Saint "is not impartial but wrote with an unmistakable ecclesiastical bias". He says justly that "the business of a historian is to ascertain facts" and that it would be absurd for him to allow his likes and dislikes to influence his interpretation of facts. He then protests that his own conclusions "were reached without any prepossession. For one whose interest in the subject is purely intellectual it was a matter of unmixed indifference what answer might be found to any of the vexed questions." But Prof. Bury deceives himself. He should have added "except questions concerning the Roman Pontiff"; for Rome is to him the proverbial red rag to the bull. If his protest is sincere, it is an excellent example of Juvenal's apothegm: "Etiamsi furca naturam expellas tamen usque recurret." Bury throughout his book is so adverse to admitting any association of St. Patrick with the Apostolic See that he is ready, not only to misread history, as he does when treating of papal jurisdiction (pp. 61-66), but even to commit himself to the uintelligible and absurd, as he does here. St. Patrick's language is clear and comprehensible: "You Irish of the Christian fold, who are moreover of the Roman fold, if you wish as good Christians to conform your devotional practice to that of the fountainhead, the Apostolic See, repeat the *Kyrie eleison* in the recitation of public prayers." This is distorted so as to signify: "Your Christians of the Irish Church, who are (or would be) also of the official church of the Roman Empire, in order that you may conform to the religious practice of good Christians as well as of good Roman citizens, let the *Kyrie eleison* be sung in your churches". That such a construction could be put upon the words of the third Dictum would appear incredible, did not Prof. Bury explicitly state that this is his interpretation of them. "If it (i.e. the third *Dictum*) is Patrician," he says, "*Romanorum* ought to mean the church of the Roman empire. For it is very difficult to conceive Patrick associating the Irish Church with Rome as opposed to Gaul and the rest of Western Christendom". And hence, lest his readers harbor the sinister misconception of "Patrick associating the Irish Church with Rome," he declares: "It may be well to translate this sentence," and forthwith furnishes the following weird translation: "Church of the Scots, nay of the Romans, in order that ye may be Christians as well as Romans, it behoves that there should be chanted in your churches (vobiscum) at every hour of prayer the *Kyrie eleison, Christe eleison*". That is: "As you Irish have become Romans (of the Empire), so you ought also become Christians."

It may be here stated that the *Irish Ecclesiastical Record* adopts for its motto a phrase accommodated from the third *Dictum*, "*Ut Christiani ita et Romani sitis*"; *et* being substituted for *ut* of the original. The translation is given as: "As you are children of Christ, so be you children of Rome."

immo Romanorum" etc. denotes contrast or opposition between the Irish and Roman Churches, where as it is unity and conjunction that is implied, and secondly because the authenticity of the *Dicta* including the third, as already proved, was acknowledged before the sixth century came to an end. Bury's objections, therefore, far from being convincing, rather suggest additional confirmations of the authenticity of the *Dicta*.

Our investigation therefore, (1) of the history of the *Kyrie*, and (2) of the genuinity of the *Dicta Patricii* yields the following results:

(a) *The Kyrie eleison, Christe eleison* was in use in the liturgy of the Church of Rome and the *Kyrie eleison* in that of Milan or Italy, and were unknown elsewhere in Continental Europe during St. Patrick's lifetime.

(b) St. Patrick prescribed the *Kyrie eleison, Christe eleison* in the recitation of the canonical hours by his clergy in Ireland.

Therefore an affirmative answer is to be given to the question with which we began this article: St. Patrick was the first to introduce the *Kyrie eleison, Christe eleison* into the liturgy of the Western Church outside of Rome.

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ORIGINS OF THE MODERN MIND.

Isolationism *vs.* Integralism.

THE EARLY CHRISTIAN CENTURIES, the golden period of patristic history, the so-called dark age and the glorious middle age might be grouped together as the Period of Integralism, whereas the Reformation and post-Reformation or modern period is clearly one of Isolationism.

The former recognized the inherent interdependence of all things under God, the sovereign Master. In the field of learning there was harmony between natural and supernatural sciences; philosophy was looked upon as the handmaid of theology; religion formed the basis of morality; moral principles were the props of sociology and economics. There was such a thing as public and civic recognition of God's truth and God's law. The materialistic philosophy of history and the evolutionistic theories on religion and morality current to-day

were then impossible, wherever Catholicity held sway. In spite of the disruptive and disintegrating forces of heresy, the devastating agencies of war and pestilence, the cruel depredations of invading barbaric hordes and the threat of the Musselman from the East (staved off providentially by the victories of Tours, Vienne and Lepanto), the coöperative spirit of integralism survived and served as a vital force in the preservation of religious unity and moral principle. Despite all secular interference and domination in matters of ecclesiastical discipline (which is nothing compared with modern secularization of religion and morality); despite all corruption in church politics and moral delinquency in places high and low in the pre-Reformation period, the spirit of unity and the harmony of integralism remained, not only in principle (which we moderns have lost), but even in practice. Some authorities hold that wars, invasions and pestilence served to inculcate unity. With such I have no quarrel. The fact of integralism remains, no matter how it be accounted for.

But nowadays, outside the Catholic Church, the true idea of the unity of truth has lost its meaning in a maze of compromise and indifference. True, the modern world has ample reason to boast of its material progress and inventive genius, of physical comforts and social utilities rather than of a true and lasting progress in the one thing necessary, the cultivation and salvation of the soul. Intellectual and moral culture has not fared so well. Prescinding from the glorious material and technical achievements of the modern age and considering things from a philosophic, religious and moral viewpoint (which is infinitely superior to the materialistic and soulless conception), we must in all truth admit the serious retardation of spiritual progress. The modern world, like a poor little fish in running water, must swim upstream or else float down. Civilization cannot stand still; it must go forward or be carried back.

When boasting of material progress, let us remember that it has been bought at a great price, the price of the soul and the heart of humanity. This mania for material progress during the last three or four hundred years has robbed man of interior peace, moral security and intellectual power. It has divested social and economic life of its moral implications and religious

background. It has exchanged the philosophy of being for the theory of becoming and a mania for having. Natural science, the glory of our time, has severed its age-long friendship for natural philosophy. For the stable and unchanging religion of the supernatural, the materialist has substituted the man-made religion of nature, the presumptive perfection of man and an evolving, ever-changing deity.

Secularism, whether in its philosophy of life or in its educational endeavors, trains man as an irresponsible individual rather than as a spiritual person responsible to God; for without obedience to God all lesser obediences gradually die. Responsible for reaching his goal or failing to do so, man cannot trust himself to such a one-sided and wholly unsatisfying philosophy of life as secularistic individualism. The thinking man cannot afford to risk the loss of eternal happiness with God for the delights of the moment, nor can he be contented with the modicum of physical comforts and a mere minimum of intellectual and moral culture, when his whole being cries out: "I am a person, intelligent, free, responsible to my Maker and not a mere soulless cog in the machine, not a mere blind mole, nor an insensate beast. As a person I belong first of all to God and then to my higher self and then to my social surroundings."

In a sense, spiritual personality is a product of religion and education. Garrigou-Lagrange writes: "Man can be educated as a person only in so far as he is taught to make the life of reason and freedom dominate the life of the senses and passions in him. Without this personal education, he will remain like the animal, a mere individual, the slave of events and circumstances, always in tow to something else, incapable of self-guidance; he will be only a part, without being able to aspire to be a whole. To develop mere individuality is to live the selfish life of the passions, to make oneself the center of everything, and end finally by being the slave of a thousand passing 'good' things which bring us a wretched momentary joy at best. Personality, on the contrary, increases as the soul rises above the sensible world and by intelligence and will binds itself more closely to what makes the life of the spirit. The philosophers have glimpsed, but the saints have realized, the great truth that the human personality is developed by

contact with the divine. He that loses his intellectual and moral life in God shall find it." [1]

The Saints understood that their person, in so far as it was intellectual and free, was completely dependent on God and not on material things and that the inner mastery of their acts could not be resigned to men or angels but only to God, by whose spirit they must be moved in order to be His "sons". They understood that God must become for them another self, closer to them than their own selves, more themselves than they, because He is eminently selfhood. They sought to share the divine life. "I am fastened to the cross with Christ. I live, now not I, but Christ liveth in me." In the order of being self was distinct from God, but in the order of operation, of knowledge and love, they have, so to say, substituted the Divine Self for their own, renouncing all independence in regard to God, understanding that the first-born among them, their eternal model, has no human personality, but the personality of the Word Himself, in whom His human nature subsisted. Such is the secret of our life which the modern world does not know; we find our souls only if we lose them. We find ourselves when we are well stripped, well lost, well torn out of ourselves. Then all is ours who are Christ's, and God Himself is our Good.[2]

Secularism does not liberate the human personality but leads it astray, enslaves it. It merely sets free the human animal and its vehement desires. Spiritual personality is disunited, ruined. Behind all the bluster of modern education, there is a deplorable weakness of soul. Instead of radiant personality glowing with intelligent faith and striving after moral perfection, we find a mere slavish individualism, unaware of its spiritual needs. No wonder that the masses are ground down to pulp between the ponderous wheels of the machine and the crooked wiles of politics. Instead of intellectual, moral and spiritual progress based on the accumulated wisdom of the past, human and divine, we discover a penchant for cleverness and a mania for novelty and sensation.

[1] See Garrigou-Lagrange: *Common Sense.*

[2] Adapted from Maritain, *Three Reformers,* pp. 14-27. The Individual and the Person, Part I, Section 3.

LUTHER.

The Catholic Middle Age subjected private judgment to divine authority, not only in faith but likewise in education. They subjected the human mind to the higher light of faith and insisted that the weak human will be taught to lean on the strong right arm of divine grace. Nature served the supernatural, the latter perfecting the former.

The Protestant Reformation set up the principle of private judgment against divine authority. Since Luther relegated reason to the outhouse, as he would the "devil's prostitute," and yet set up private judgment, he, according to Maritain, had in mind the practical judgment or the will. Man's will against God's will. This in spite of his teaching that the will is not free and that man's spiritual nature is totally depraved; that even God's grace could not intrinsically perfect the soul; that man could not coöperate in the divine work of grace; that grace could only be exterior to man's work, like a cloak covering up his sins and like a label outwardly "perfecting" what was irretrievably and hopelessly bad. According to Luther, faith was nothing objective or real in the soul's relation to God, but merely a subjective and idealistic trust, having no higher source than the strong desire to be saved. It was a blind and selfish, man-centered trust. Man, not God, became for him and the post-Reformation period the center of the spiritual universe, whereas faith and grace became mere outward appendages. By isolating the mind from objective faith and the will from interior grace Luther prepared the way for unbridled naturalism. His followers, more logical than well-intentioned, simply tore off the label (or shall we say the mask?) that Luther had so nonchalantly adopted. Since they cared little for real faith, why bother about its counterfeit? If man could not coöperate with grace and by this free coöperative relation with God merit glory, why make so much fuss and pretence? Thus by casting a shadow of doubt over the interior nature of grace, over the freedom of the will and over the coöperative relation between grace and will, Luther invited his followers to turn the higher will over to the lower desires. Near the end of his life in a sermon at Wittenberg he deplored the evil results of his "gospel", for in the shadows his eyes were opened and he saw the truth. Metaphorically

speaking, he stood alone and helpless on the mountain top, whilst the little ball of ice and snow which in schoolboy fashion he himself had made, now began rolling down, gathering momentum and speedily descending like a mighty glacier, spreading ruin and terror in its wake.

Luther, whom Protestants and liberals laud to the sky as having emancipated the mind from outmoded dogmas, was in fact anything but an intellectual. In his first fervor as reformer he discarded reason in favor of individual enlightenment by the Holy Ghost, which turned out to be self-will, sailing under false colors. Self-will in turn was isolated from grace, as reason from faith. He had a penchant for seizing upon particular, unrelated, small truths or half-truths, especially if they were unsavory. He lacked the power of deep concentration, clear analysis and essential correlated knowledge, and hence he is rightly termed an anti-intellectualist and emotional voluntarist. His doctrine of private judgment represented a challenge to divine authority. It was Luther's will pitted against God's will. In the last analysis (though Luther may not have fully realized it) his attitude was a preference of the creature to the Creator; it was a typical case of man's refusal to acknowledge God as the master, whilst taking heaven's law into his own hands. Objective faith and childlike obedience ceded to subjective trust coupled with the spirit of revolt. The disgruntled and despairing humanist became the haughty egocentrist.

The philosophy of despair originated the saying: "Should you sin bravely, then trust more firmly," which was tantamount to substituting human trust for divine grace and equivalent to saying that human boldness is a bid for divine mercy. Contrition and confession as means of grace yielded to a blind and fatuous trust, or "absolute assurance" that in some mysterious way God would cover up sin (not blot it out nor forgive it, but merely forget about it). As Luther could not by his own unaided powers resist all venial sin and human frailty, he jumped to the conclusion that fallen nature is hopelessly and irretrievably bad and that the will is a mere plaything, whether of God or of the devil. After despairing of himself and of his ability to coöperate with divine grace, there was nothing left but a sad, dismal retreat into the cold, icy caverns of self.

But intellectual frigidity is not a guaranty against the heats of passion and so we find Luther uttering a new oracle: "Man cannot live without a woman." He who had put himself up as the representative of the human race now tells his weaker brethren what from the beginning they desired to hear, even to their own harm. Luther took an unholy delight in "freeing" nuns from their vows, even as he had "freed" himself. But in truth he enslaved them. Disillusioned, they went from bad to worse. In a word, Luther unleashed the elements of materialistic individualism but enchained personality. Ignoring responsibility, he stirred up the irresponsible instincts of the individual and of the mob. In fact it was none other than Martin Luther who, in spite of his original better intentions, laid the roots for that deep-seated isolation of all things from religion. By challenging divine authority and by yielding to his colleagues who goaded him on to finish what he had begun, Luther became responsible for the secularization of marriage and home life, as well as for the naturalization of revealed religion, and the rejection of the Sacraments (even though he was loth to part with the Real Presence of the Eucharist). In a word, Luther is responsible for the philosophy of isolationism, which after all is at the root and source of the secularism, naturalism and materialism of modern times.

According to Moehler, Luther set himself in the place of Christ as the center round which all humanity should gravitate, as the universal man in whom all should find their model. He broke with the Church, with its representatives and with everyone who dared contradict him or attack his dogmatic stand. Everything opposed to him was looked upon as unwarranted interference and unendurable wrong.

His doctrine is not a carefully planned and logical system of thought, for it is full of patent contradictions, and is merely the projection of Luther's self-consciousness on the world screen of affairs. Like a wild stream overflowing its banks, Luther's erratic and queer emotionalism flooded the modern mind, and he himself could not foresee the results of his own virulent egotism.

Whilst still outwardly a Catholic, he pretended to throw himself as he was, upon God's mercy and grace, but in reality he crawled into his own hard shell, to hide away from the

wrath of God and from the philosophy of despair. Neglecting prayer and divine office and later even Holy Mass, to say nothing of confession, he took refuge in ceaseless activity in order to drown out the qualms of conscience. He likewise sought solace in spiting the devil and in cursing the Pope.

Paradoxical as it may seem, for Luther only one thing mattered, Salvation. He would save his soul since this was more important than serving God, by a mere mythical tug at Christ's cloak or an imaginary leap from the leaky boat of fallen nature to the unsinkable raft of Christ's justice. Luther's picturesque language courts delusion. As a matter of fact, a tug at the cloak without a tug at the heart is futile and the jump from the spirit is a crash into the flesh. From the pure mountain air of divine grace, Luther had fallen into the fetid morass of self-delusion. The tragedy of the carnal fall lies precisely in the fact that it followed (both logically and chronologically) the spiritual collapse.

Luther poisoned the supernatural with a degrading sort of naturalism, tainted the spiritual by a leveling kind of materialism, and corrupted the religious and moral by a high-handed brand of secularism. The noblest thing in all creation, personality, was sold for a mess of materialistic individualism. The intelligent, free, responsible and self-controlled person has become a slave of the machine and a devotee of materialistic determinism. Luther failed to realize that every man is a complete and undivided whole under God and not a mere part of the whole. The modern world forgets that man is a responsible, self-determining unit, not a mere mathematical coefficient or mechanical robot on the one hand nor a part of the deity on the other.

DESCARTES.

Rene Descartes, the mathematical idealist, the day dreamer, looks upon man, not as a mere individual (as Luther did), but as an angelic individual, if not a self-constituted mundane deity. Descartes studied the Scholastic doctrine on the angelic mind and utterly confused human reasoning with angelic intuition. Unlike the angel, man's mental process depends on sense perception and experience. The object seen, heard or felt impresses an image of itself on the passive intellect or

mental receiving set. Then the mental transmission set or active intellect converts the particular image into a universal one, which we call idea. As the radio receives air waves and transmits the corresponding sound, so the mind receives the particular image and transmits a universal image or idea. Nothing enters the mind except through the senses. Now this process was entirely too slow and too humiliating for Descartes. In consequence he isolated reason from sense perception, placed the mind on a pedestal and proclaimed a declaration of independence from all exterior influence and ultimately from God Himself. If the senses which are below reason were relegated to the ash heap, what might Descartes do with the supernatural light of faith which is above reason, but nonchalantly cast it aside as though it were a mere bagatelle? From now on the human mind shall think as it pleases, declare its own dogmas, celebrate its own canonization with a liturgy as unique and simple as the arrogance that fathered it. Descartes reduced Luther's egocentric heresy to a philosophy. The autonomy of the will yields to the autonomy of the mind. Henceforth the mind becomes at once its own master and slave, hero and fool, teacher and pupil, legislator and lawbreaker.

As Luther exteriorized grace, so Descartes interiorized knowledge. Luther isolated the will from God; Descartes, the mind from reality. Isolation from sense-perception and experience made the mind turn inward on itself, admire its own pretensions and worship its own limitations without even sensing them. If the idea is independent of the object perceived, and knowledge innocent of the reasoning process, then the mind is its own Creator. Science no longer needs God. Philosophy becomes independent of theology; morality, of religion. In fact science has become a "religion" for the intelligentsia. And yet to-day there are many natural scientists and mathematicians who are groping toward intellectual contacts with God. But, alas! their god is only an impersonal and irresponsible evolutionary force of nature, not a Personal and Supreme Being.

Descartes prepared the way for Kant's Critique of Pure Reason which, acknowledging its own futility, took refuge in the Moral Imperative of the Practical Reason. Kant's substitute for Law, however, was still more inadequate than his

substitute for Revelation, since it went one step farther in the wrong direction—away from God instead of toward Him, away from the supernatural instead of returning to it.

Rousseau.

If Descartes reduced Luther's heresy to a philosophy, Rousseau applied it to morals. Rousseau, the unnatural naturalist, eager to get rid of the supernatural by a direct route, simply denied the need of faith and grace on the threefold supposition that man had not been elevated to the supernatural, had not fallen from grace and that instinct could not go astray because nature was perfect. Here we see free will and reason step down to make room for emotional instinct.

As Descartes got rid of the supernatural via the intellect, Rousseau attempted the feat via the emotions. "Men no longer need faith, because the mind is self-sufficient; grace is superfluous, because the will is perfect. Nature seeks only what is good. Original sin is a myth and original justice a property inherent in nature." What a simple and naïve way of discarding divine revelation and divine law. Ignoring all outward authority, man follows the interior urge. He lives as nature directs. There is only one sin in this man-made "order" and that is to restrain or coerce nature. Only one virtue looms on this horizon and that is to let nature have her own will. There is only one heaven and that is the paradise of carnal delight. Only one hell and that is moral law and social custom.

Many of us sometimes fail to practise what we preach. Our excuse may be human weakness. But, thank God, we do not preach what we practise. When that happens, one loses all sense of propriety and all moral honesty. To justify itself the modern world preaches new and untried doctrines. It took the cue from Rousseau, who merely preached what he had practised. Not only faith and grace are discarded, but even intelligence and freedom yield to unbridled passion. And the very idea and principle of it is defended.

Rousseau's religion of nature, like Luther's religion of self-will, degraded the human body and mind, which is a temple of the Holy Spirit. The theology of natural perfection led to the same evil results as the theology of utter depravity.

Rousseau's inane optimism had the same baneful effects as Luther's unwarranted pessimism. Luther and Rousseau met as opposites meet in their extremes.

All these theories started out presumably with a good intention, namely, to elevate man. Luther tried to elevate man by calling him a hopeless scoundrel, Descartes by turning him into an angel, and Rousseau by canonizing him without any proofs of his sanctity. Luther, in a sense, deified the will, Descartes the mind and Rousseau the emotions. But the deified will fell from grace; the idolized mind lost faith, and the glutted passions hovered between satiety and despair. Without the light of faith the mind must grope; deprived of grace, the will weakens; man elevated artificially will fall of his own dead weight. Even in a natural way man's emotions cannot with impunity throw off the mastery of the will, nor can the will dispense with the guidance of the mind. In the supernatural order, to which all men should belong, the mind and will dare not be isolated from faith and grace. Modern heresy, sophism and instinct-worship fail to take man in his natural and supernatural totality. The problem began with original sin and ends in an orgy of vice and folly. Neither Luther, nor Descartes, nor Rousseau, but only Jesus Christ can elevate and ennoble fallen man, making him worthy to dwell in true liberty of spirit, as a responsible and self-controlled person, rather than as a mere soulless and irresponsible individual, as an undivided whole rather than a mere part of a complicated, materialistic machine.

SUMMARY.

These three so-called originators of modern thought and morality robbed mankind not only of the supernatural gifts of faith and grace but likewise of true spiritual personality. In the wake of materialistic individualism, which is another word for unbridled naturalism, there followed the theory of immanentism; man dwelling self-complacent and self-sufficient within himself, man driven by pride into his own barren and hopeless solitude, his own hard and impenetrable shell. Thus these "reformers" planned to dethrone God, in order to enthrone man. Thus they plotted against the supernatural, in order to pave the way for the deification of the natural. But

instead of elevating nature, an achievement which can be accomplished only by engrafting the supernatural, they actually distorted, corrupted and degraded nature.

The conflict as we have traced it from Luther to Rousseau, between private judgment and divine authority, between the Gospel privately interpreted and divine law handed down by the Church, between the inner life of the soul and the transcendent activity of God, gradually developed into a system of thought that looked upon man as the center of the universe and God as an interference. Man was interiorized in his own shell, and God exteriorized and ignored. All extrinsic influence and governance, except on the part of an omnipotent and pagan state, was looked upon as sheer unwarranted inhibition. This untrammeled freedom set up a universal conflict within. It left man helpless and hopeless in the face of tremendous life problems, which have been accumulating for the last three hundred years, and which are unsolvable except by a universal return to faith and grace; and unless the modern world turns back to God and religious education, it will, like the pagan civilizations before it, go down inevitably to destruction, to make way for more intelligent and freer "sons of God".

The cure for naturalism is supernaturalism in religion; for materialistic individualism, the cultivation of spiritual personality; for secularism, a system of coördination between Church and State; for isolationism, integralism. If the universe is a unit, it must be studied in relation to the First Cause and Creator. If the universe bears the earmarks of intelligent design, it must be considered in relation to Him who designed it and gave it a purpose, a reason, a destiny. If man is a unit, self-determining (but not absolutely so) and responsible to his Creator, he must be studied in the light of all truth, both natural and divine. And his conduct cannot be isolated from the Divine Law, no more than his intellect from Divine Revelation. If man is more than a mere soulless individual, if he is a person, intelligent and free, he must not let the machine of materialistic progress kill his spiritual aspirations nor thwart his spiritual destiny. In a word, materialistic individualism must cede to spiritual personality as the natural yields to the supernatural in a universal harmony. All truth is one, and truth is life.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

ST. JOSEPH.

"And when there also they began to be famished, the people cried to Pharao for food. And he said to them: Go to Joseph: and do all that he shall say to you." (Gen. 41:55).

After Pharao had exalted Joseph, and had made him governor over all Egypt, there prevailed in the whole world a very great famine. And when even in the rich land of Egypt they began to be famished, the people cried to Pharao for food. But he sent them to Joseph, saying: Go to Joseph, and do all that he shall say to you.

And God also has exalted another Joseph, the guardian of the Holy Family. For, after Mary, St. Joseph is *the most exalted* in dignity, sanctity, and glory. Having exalted him, God wishes us to honor him, to confide in him. Go to Joseph, he seems to say, and do all that he shall say to you.

The dignity of St. Joseph springs from the missions given him; and this dignity is *the greatest* after the divine maternity.

For (a) Joseph is *head of the Holy Family,* supplying, in a visible manner, the place of God the Father, who is the invisible head, and thus he partakes largely of His authority, of His paternal affection for the Son, of His wisdom that he may make known the commands of the Father to the Son, and from this threefold source he by far transcends the other saints, except the Blessed Virgin. "He made him master of his house, and ruler of all his possession". (Ps. 104:21).

Joseph (b) was the *Spouse and Husband of Mary,* as is clear from Scripture, which calls him: *the husband* of Mary; and the Blessed Virgin, *his wife.* For there was a true marriage between the Blessed Virgin and St. Joseph, notwithstanding the vow of the former; for, as St. Thomas says, "it is not believed that, previous to her espousal to Joseph, the Mother of God had

vowed virginity *absolutely;* but although she did desire this, she nevertheless committed her own will in this matter to the divine will; afterward, however, having accepted a spouse according to the custom of the times, she, together with him, made a vow of virginity."

Now he who was the husband of the Mother of God, approached nearest to this dignity of the divine maternity. The dignity of the Mother of God surpasses every other dignity (except the hypostatic union), and can be called morally infinite. "The Blessed Virgin," says St. Thomas, "from this that she is the mother of God, has *a certain infinite dignity* from the infinite good (she has produced) which is God." But as Joseph, says Leo XIII, has been united to the Blessed Virgin by the ties of marriage, *it may not be doubted* that he approached *nearer than any* to her most eminent dignity. For marriage, continues the holy pontiff, is the most intimate of all unions and from its essence imparts a community of gifts between those that by it are joined together. Thus in giving Joseph the Blessed Virgin as spouse, God appointed him to be not only her life's companion, the witness of her maidenhood, the protector of her honor, but also, by virtue of the conjugal tie, *a participator in her sublime dignity.*

And Joseph (c) shines among all mankind by the most august dignity, since he was reputed as *Father of the Son of God* among men.

He is justly called the father of Jesus, not indeed in the sense that he begot him, but because he was:

1) His *legal* father, since by law he is accounted father whom marriage points out as such;

2) His *nourisher,* in as much as by assiduous labor he provided food for the Holy Family;

3) in a higher manner, in as much as he was *the legitimate husband of the mother* who conceived and begot Jesus: thus Jesus is, as it were, *the fruit of that property* which pertained to Joseph *by right of nuptial dominion;* and this is the reason why Mary and Joseph are called his parents,—why Mary could say to her Son: "Behold *thy father* and I have sought thee sorrowing";

4) in as much as God instilled into his heart *an affection truly paternal,* as is clear from the *sorrowing* in the above text;

and not only affection, but also *a paternal authority*, in as much as he held the place of the heavenly Father: "hence it came about," says Leo XIII, "that the Word of God was humbly subject to Joseph, that He obeyed him, and that He rendered to him all those offices that children are bound to render to their parents".

"By the name of Father, no angel, no saint merited to be styled: Joseph alone could be so called". (St. Basil).

From all these things it is justly inferred that *St. Joseph is eminent among all the saints.* For with Christ and the Blessed Virgin he was chosen by God to have an active part in the most eminent work of the hypostatic union, as is clear from the fact that he is justly called the spouse of Mary and the father of the Incarnate Word.

But some may object, alleging the words of Christ: "Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist". (Matt. 2: 11). But, from the context and the common interpretation, the meaning is that John the Baptist is greater *in relation to the office of prophet,* in as much as he recognized and manifested Him whom the other prophets announced *from afar,*—not necessarily however in other respects.

This appears clearer from the parallel text in St. Luke (7-28): "Amongst those that are born of women, there is not a greater prophet than John the Baptist"; where Christ does not use the word *greater* of John *absolutely,* but as restricted by the word *prophet.*

The sanctity of St. Joseph, secondly, flows from his dignity.

(a) For, according to St. Thomas, God is accustomed to dispense grace according to the greatness of the office to which one is chosen. But, from what has been said, the office confided to St. Joseph, was *the greatest* after the divine maternity, since he was the vice-gerent of the Father, the spouse of Mary, and the father of Christ in the sense above explained, and thus he had a certain active part in the hypostatic union. Therefore he received from God, *immediately* after the Blessed Virgin, a plenitude of grace whereby he should stand preëminent among the other saints.

(b) Indeed although little is said of Joseph in the gospels, he still appears an exemplar of great virtues. Thus:

1) his *faith,* when he believed the angel announcing the deep mystery of the conception of Christ: " For that which is conceived in her is of the Holy Ghost ";

2) his *blind obedience,* when at the command of the angel, immediately, on that very night, he fled into Egypt;

3) his *profound humility,* by which the treasure confided to him, namely Jesus and Mary, he so concealed that he revealed this secret to no one, and thus passed all his life in profound obscurity, and was known merely as an artisan;

4) his *perfect virginity,* preserved in holy matrimony, so that he is justly called: *The father and protector of virgins;*

5) but especially, his *fervent charity* toward God *the Father,* whose place he so humbly and devotedly supplied; toward *Christ* whom he loved as an only and well-beloved son, with a paternal affection springing from the heart of God the Father; toward *Holy Mary,* whom he attended and guarded with virginal love, and for her and her Son cheerfully undergoing labors and hardships.

In a word, Joseph in the gospel is called *Just:* " Joseph her husband, being a just man ". (Mat. 7: 10). But, says St. Chrysostom, the word *just* here means: *possessing all virtues in the degree of perfection.*

" Beyond all doubt, Joseph while he lived with Jesus, increased his merits and sanctity to such a point, that we may well say that he surpassed the merits of all the other saints " (St. Alphonsus).

Finally the glory of St. Joseph flows from his sanctity.

(a) For grace is, as it were, the seed of glory, in as much as a degree of glory answers to each and every degree of habitual grace. In other words, God will reward each one in the other life according to his merits, as the apostle says: " He will render to every man according to his works ". (Rom. 2: 6).

But, as we have seen, the grace and sanctity of St. Joseph were greater than that of all others, except Mary, since he received grace according to the greatness of his office and dignity, which were the greatest next to the divine maternity.

And therefore also the glory of St. Joseph in heaven is *greater than that of all others,* except Mary.

" St. Joseph," says a certain author, " is placed in heaven above all the choirs of angels at the right hand of the Virgin."

Gerson also, measuring the greatness of Joseph's glory by his ministry, places it *next to the glory of the Mother of God.*

Such a degree of glory was indeed due to the dignity and merits of the father of Jesus and most worthy spouse of Mary. "He that is the keeper of his Lord shall be glorified". (Prov. 27: 18).

The power of St. Joseph gives us some idea of his glory. For, next to Our Lady, says St. Alphonsus, St. Joseph is the most powerful with God of all the saints. And with Jesus, he has a power *all his own.* For as Jesus on earth respected Joseph, and obeyed him as His superior, so now in heaven, the prayers of St. Joseph are regarded by Christ as commands. This opinion is held by many, especially by Gerson, St. Alphonsus, and St. Theresa. "It seems, says St. Theresa, that to other saints, our Lord has given power to succour us in *only one* kind of necessity; but this glorious saint, I know by my own experience, assists us in all kinds of necessities; hence our Lord, it appears, wishes us to understand that as He was obedient to him when on earth; so now in heaven He grants him whatever he asks".

St. Joseph is, after Mary, *the most exalted* in dignity, sanctity, and glory. And therefore let us increase our devotion to him. After Mary, let us show him the greatest veneration. Besides this veneration, devotion to St. Joseph embraces:

1) *Confidence,* since he is an intercessor most acceptable to God, on account of his gifts and sanctity; and therefore let us confidently ask of him the virtues he cherished, especially faith, obedience, humility, chastity, charity, as also the grace of a happy death, since he, as is piously believed, in his last agony, was assisted by Jesus and Mary;

2) *Love,* since, on account of his benignity, he is most amiable, and loves us with paternal affection as members of Christ whom he loved so much;

3) *Imitation,* since genuine love draws us to imitate those whom we love.

The Church herself invites us to this devotion; for after declaring St. Joseph: *The Patron of the Universal Church,* she says to us: "Trust in him, all ye congregation of people; pour out your hearts before him." (Ps. 61: 9).

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A SMALL MATTER OF PUNCTUATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

Five editions of the Roman Breviary issued by three different publishers contain a questionable punctuation in the antiphon "Sub tuum praesidium" found in Complin of the *Officium parvum B. V. M.* We read there: "Sub tuum praesidium . . . a periculis cunctis libera nos semper, Virgo gloriosa et benedicta."

This punctuation places a comma after *semper,* and thus appears to create an unpleasant tautology which is more evident in an English rendering: " . . . deliver us from *all* dangers *always.*" The unpleasant collocation is somewhat minimized in the Marquess of Bute's translation: " . . . deliver us *alway* from *all* dangers . . .", perhaps because of the quaint word "alway", which can divert our attention from the tautology.

Now the most commonly used English rendering is probably this one: "We fly to thy patronage, O Holy Mother of God! Despise not our petitions in our necessities, but deliver us from all dangers, ever glorious and blessed Virgin." The *semper* here has the comma placed *before* it, and not *after* it (as in the Latin text) and the apparent tautology of the Latin is removed. But there is a very important added gain in the assertion, thus secured, of the *perpetual* virginity of the Most Blessed Virgin.

Is there any authority, however, for the collocation of *semper* with *Virgo* rather than with *libera?* The question here is not, of course, of the Catholic doctrine of the perpetual virginity of Our Lady, but merely of a direct patristic usage of the close collocation. Well, we find in St. Jerome's sermon on the Assumption of Our Lady this very collocation: "Qualis et quanta esset beata et gloriosa *semper Virgo* Maria, ab angelo divinitus declaratur, cum dicitur: Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus." St. Jerome wrote: "beata et gloriosa *semper Virgo*". Our antiphon places the adjectives after, instead of before, the *semper Virgo:* "semper Virgo gloriosa et benedicta." Might not one argue that the antiphon ought to follow the text of the great Saint Jerome, at least in the close collocation of *semper* with *Virgo?* St. Jerome was not stressing the glory and the blessedness of Our Lady, but

her perpetual virginity. Our common English translation is therefore not quite so happy in placing the "ever" before "glorious and blessed" instead of before "Virgin". In saying this, there is an assumption that the Latin text is incorrectly punctuated. But there is here no implication that the Breviaries contain a misprint. Rather it would seem that the medieval manuscripts are in error.

The Benedictines of Solesmes devoted their splendid energies to a close study of plainsong paleography. Their 1908 edition (Romae, Tornaci) of the *Liber Usualis . . . cum cantu gregoriano ad exemplar editionis typicae concinnatus et rhythmicis signis a solesmensibus monarchis diligenter ornatus* gives us a plainsong setting of our antiphon (pages [56-57]) which clearly collocates the *semper* with the *libera* by placing a half-bar between *semper* and *Virgo,* thus granting a divorce to the wedded couple (*semper Virgo*) so beautifully glorified by St. Jerome. Similarly, the *Dominican Sisters' Hymnal and Rubric Book* gives us a Dominican plainsong setting for our antiphon (pp. 159-160) different from that of the *Liber Usualis,* but also separating *semper* from *Virgo.*

No doubt, the tradition of plainsong has been constant in the questionable collocation. This could perhaps be accounted for in the more pleasant oratorical rhythm of the text as found in the Breviary—the word *semper* affording a more musical ending to a phrase than does (or would) the word *nos.* And this oratorical rhythm of plainsong is a matter of great moment to the commentators as well as, doubtless, it was to the original composers of the Gregorian chants.

If any reader has followed this discussion down to the present point, he may be tempted to exclaim: "Why so great a bother about 'a small matter of punctuation'?" Well, punctuation is itself inevitably small, for its concerns small typographical things. Indeed, the word "punctuation" implies small things—mere "points" in the typography or the manuscript. Nevertheless, my professor of English at college printed a whole book on punctuation, for he deemed the subject "no small matter", but rather an important one. Howbeit, he placed modestly on his title-page the legend: "*De Minimis.*" I think he also declared that lawsuits dealing with large sums

of money had been decided by argumentation dealing with the meaning involved in certain points of punctuation. The perpetual virginity of Our Lady is no small matter; and in view of the fact that it has been so often denied in the past and is so stoutly denied in the present; and in view of the other fact that our antiphon is so often repeated at the close of class-periods in our seminaries as well as by pious folk in their daily orisons, we might well rejoice in the assertion of that Catholic doctrine made (as I think) so explicitly in our greatly prized antiphon.

Needless to say, I am not a patristic scholar, and do not know how often the *semper Virgo* collocation may be found in the patrologies of Migne (not to add, in the various oriental patrologies). The patristic tradition of the *semper Virgo* (as a collocation or verbal expression) may be widespread as well as ancient, for all I happen to know. At any rate, I am tempted to surmise that many of us are simply unaware that St. Jerome's *semper Virgo* occurs annually under our eyes in our reading of the Breviary. We have eyes and see not. It might also be surmised that we have ears and hear not when the "Sub tuum praesidium" is recited, so that we fail to note the curious and infelicitous collocation of *cunctis* and *semper*. This may be due to an early (a pre-seminary) piety which familiarized us with our antiphon in its pleasant and correct English form, which translates the *semper* in close collocation with the *Virgo;* and we therefore hear or repeat idly the Latin form with the English rendering in our thoughts.

Perhaps the Editor of the REVIEW will allow me space to illustrate this possible absentmindedness when we are performing the *opus Dei* amidst the usual cares and troubles of our daily ministry. The *De imitatione Christi* contains a puzzling expression ("venas divini susurri") which Challoner translated literally as "the veins of the Divine whisper." What are the veins of a whisper? The question is a natural one, and has been propounded more than once. A pious lady once asked me this very question. I had in my possession a Latin text of the *Imitation* edited by V. Postel in 1867. He was a Doctor of Theology, as well as a Canon and Vicar-General, and undertook a New Edition for the purpose of illustrating the Scriptural sources used by Thomas à Kempis. The foot-

notes are accordingly very many. But he was evidently "stumped" by the *venas divini susurri,* for he passed it by without comment or indication of source. And yet he had come every year upon the very words ("venas susurri") in his Breviary, evidently without having adverted to their strangeness. He could have compiled a doctoral dissertation commenting on the words; but he did not even know their source after having seen them, year after year, in the Pars Autumnalis giving selections from the Book of Job (4:12) in September (third Lesson of Thursday in the first week).

If my readers possess translations of the antiphon into English and other vernaculars, it would be interesting to note how many agree (perchance) with the English version which was quoted above ("ever glorious and blessed Virgin") and how many agree with the collocation given in the Latin text of our Breviary.

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IS THIS WINE MATERIA VALIDA OR LICITA FOR MASS?

Qu. A formula for making wine for Mass from raisins, approved by the law of a certain diocese, states that a specified amount of raisins be soaked in a given quantity of water. Unlike the rule laid down in your Conference, entitled "Mass Wine Made from Raisins" (THE ECCLESIASTICAL REVIEW, LXXXIV (1931), 194-195), this formula not only does require the water that is unabsorbed after some hours, to be poured off, but it even suggests that the container be covered, lest any of the water evaporate; and that from this entire mixture the wine be made. If this wine is valid and lawful *materia* for Mass in that diocese, why not in other places? And, if the water that is not absorbed by the raisins is poured off, but the raisins themselves are not dried off, would this render the wine *materia invalida* or at least *illicita?*

Resp. We are in no position to verify the correctness of our inquirer's information concerning that "law of a certain diocese". The question of the validity, for Mass, of the wine made in the fashion described can be authoritatively decided only by the Holy Office.

So far as the present writer is aware, this Supreme Congregation has not up to this time issued any direct reply that

would definitely settle that question. Nor apparently has it issued any other declarations in the matter than those referred to in the conference quoted by our inquirer. We must therefore rely upon these decisions and the principles of dogmatic and moral theology for a practical solution. These principles require that in a question of this kind the *pars tutior* must be followed. In other words, the question requires that no "wine" be used for Mass that is not certainly *vinum de vite*.

Now on the one hand: (a) The Holy Office has, so far as we are aware, never given any approval to the formula submitted by our inquirer; (b) the formula that it has approved demands that the unabsorbed water be drained off the moistened raisins and the moisture adhering outside them be dried off. This is the limit of certainty in this matter.

On the other hand: in view of the uncertainty still prevailing, (c) the quantity of water that will not be absorbed by the raisins is likely to be so large as perhaps to endanger the character of the wine as *materia valida* for Mass; (4) that surplus of water is so great as to constitute an addition that would be grievously unlawful, even if the *validitas materiae* were not jeopardized.

The conclusion? *Salvo meliori iudicio* and pending an authoritative declaration by the Holy Office, the use, for Mass, of the wine made in the manner described is unlawful, not only because the proportion of the water not absorbed by the raisins is large, but especially because the consecration is exposed to the danger of invalidity.

As to wiping off the raisins, if the water is allowed to drip off thoroughly before the must is prepared, the quantity of water not absorbed will perhaps be a negligible quantity.

BOYCOTT DEPRAVED MOTION PICTURES.

To the Editor, THE ECCESIASTICAL REVIEW.

Apropos of Bishop Cantwell's article, "Priests and the Motion Picture Industry" in the February number of the REVIEW, I ask for an opportunity to express some views "from the inside".

I have been on the stage for some years. Much of my time has been spent in protesting against the degradation of the

theatre and moving pictures. I have been ridiculed and laughed at by lay people as well as the people of my profession. Others have told me that I was wasting my time in a fruitless battle, that Catholics will patronize the theatres and moving pictures just as members of other churches do, when a filthy play or picture is produced.

Unfortunately there is, I believe, some truth in the statement. *The Sign,* in its issue of September, 1933, page 69, states that Bishop Heelan of Sioux City denounced a certain picture at a local theatre as immoral and advised Catholics to refrain from attendance. His letter was read in all of the churches of the diocese.

I believe that if a statement is made from the pulpit right from the shoulder, telling Catholics that they are as much to blame for encouraging filth as anyone else, by stimulating the box office with their dollars, and that the responsibility for future clean plays and pictures rests on their shoulders, we may hope that they will assume the responsibility and refuse to patronize the box office where standards of Christian decency are not respected.

The whole nation has gone mad over a woman who interprets the disgusting rôle of a common harlot. Her pictures are frankly vile and largely not resented, if their popularity is any evidence. Her income amounts to a staggering sum. How many Catholic dollars could be found in it?

There are a few men and women left in the theatrical profession who rebel against appearing on the stage or screen in filth. But it is a case of accept or starve. It is appalling to learn what aspiring men and women have to tolerate in order to "crash the gate," as the vernacular phrase indicates the situation.

Can anyone measure the agony that self-respecting members of the profession have suffered when the prospect of actual want has forced them into pictures that were revolting to conscience and good taste?

We are helpless or nearly so and we make appeal to the Catholic people and the priesthood to help by positive and intelligent action to redeem our art from enslavement to lust and money, and to put the sign of Heaven upon it as it may minister and should minister to the standards of Christian decency.

Z.

SPIRITUAL CARE OF CATHOLICS IN GENERAL HOSPITALS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February edition of THE ECCLESIASTICAL REVIEW, Fr. Donald Barry addressed you a letter on " Providing Sacraments for Catholics in non-Catholic Hospitals." He suggested several systems used in various non-Catholic and non-sectarian hospitals in caring for the spiritual needs of Catholic patients. In hope that it may be useful to those who have large non-sectarian hospitals under their jurisdiction, I wish to add a brief outline of a system working with considerable success in the Worcester State Hospital for the Insane.

The first step is taken by the hospital authorities and consists in ascertaining the religion of the patient. This is first noted on a chart which hangs at the foot of each bed and is very helpful to the priest when visiting the wards for the purpose of interviewing new entries or hearing confessions for the First Friday. At the information desk, there is kept a filing cabinet containing indexed cards for all the Catholic patients of the institution. On each card, space is allowed for the name of the patient and the name and address of his correspondent. The latter information is useful should the priest desire to communicate with the patient's relatives. A space is also reserved on this card to note the spiritual care given. The filing cabinet is kept at the information desk located at the main entrance to the hospital where the priest may have ready access to it.

The supervising nurses have the following instructions, which are carried out with admirable fidelity. (This bears out the statement of Fr. Barry that hospital authorities are only too willing to coöperate in these matters).

1. The priest is to be called as soon as a patient is placed on the danger list (commonly called the " D. L.").
2. In case of a sudden death, the priest is always to be summoned, even though the patient has been dead for some time.
3. The priest is to be informed whenever a Catholic, whether patient, attendant, doctor or nurse, is to undergo an operation.

When the priest has administered the last rites, he records the sacraments given on the patient's card in the filing cabinet.

If all the sacraments have been administered, simply "omnia" is written. If however at the time the last rites are given, the patient is incapable of receiving Holy Viaticum, the priest records the initials of those sacraments received. Should the patient recover his mind before death (as is frequently the case with the insane), the priest will remember that Viaticum is to be administered. It is also important to record the date of administration, as otherwise, if the patient recovers and again at some later date falls dangerously ill, the priest may be confused in consulting the files.

The Worcester State Hospital further makes a practice of informing the relatives of the deceased that he has received all the rites of his religion. This is a source of consolation to the parents and shows too that the hospital is caring for the totality of the patients. Quite frequently, in reply, we receive letters of appreciation.

TIMOTHY J. CHAMPOUX

THE MEANING OF MISSA PRIVATA.

Qu. In the December, 1933, issue of the REVIEW, the question was asked, "What is a *Missa privata?*" I beg to state that the answer is misleading. Our liturgical books, Missal, Ritual, etc., are the evolution of the ancient sacramentaries, "ordines romani," etc. The meaning then of such traditional terms as "Missa", "Missa privata" must be interpreted in the light of the ancient liturgical usages of Rome. In the ages of the Sacramentaries the "Missa publica" was the one in which the whole population of Rome was supposed to take part—the stational Mass. It was celebrated by the Pope or by a substitute, bishop or priest. Outside of minor differences, to mark the dignity of the celebrant, the ceremonial was the same, whether celebrated by the Pope by a Bishop or a priest, in a basilica or in a "titulum" (a parish church we would say to-day). The "Missa privata" was the Mass celebrated anywhere, in the presence of a restricted congregation, such as a neighborhood, a guild, a family. What makes then the "Missa privata" is not the dignity of the celebrant, the solemnity of the ritual, nor the place of the celebration, but the nature of the congregation. The authority for the above statements is the *Dictionnaire d'archéologie chrétienne et de liturgie,* tom. XI, col. 702.

This question, so often asked, is another proof of lack of fundamental knowledge in matters we treat daily.

Resp. In our issue of December, 1933, page 642, we explained the ordinary meaning of the term "Missa privata" in the liturgical language of the last three centuries. Usually, in the rubrics of the Missal, in the decrees of the Sacred Congregation of Rites, and in the books of modern liturgists and rubricists, a "Missa privata" is a "Missa lecta," i. e. a low Mass.

This is the clear statement of Van der Stappen in his *Sacra Liturgia,* second volume, page 4, Quaestio 7: "Quid est Missa privata, prout distinguitur a solemni?"—Resp. "Missa privata, prout distinguitur a solemni, est illa quae privatim, id est, sine cantu, sine thure, uno tantum ministrante clerico, celebratur."

Such is also the teaching of Wapelhorst, eleventh edition, Pars Prima, Caput VI: "De ritu servando in celebratione Missae privatae"; and also Caput VII: "De ritu ministrandi in Missa privata". In these two chapters Wapelhorst, speaking the language of modern liturgists, understands by "Missa privata" a low Mass, i. e. "Missa lecta".

Likewise we read in Le Vavasseur, revised by Haegy, edition of 1902, first volume, page 206: "On appelle Messe privée (*Missa privata* ou *lecta*) celle que n'est pas chantée et où le prêtre n'est assisté que par un servant ou répondant."

This is also the usual meaning giving in the rubrics of the *Missale Romanum* since St. Pius V. For instance, we read at the end of the Mass of Holy Wednesday the following rubric: "Triduo sequenti prohibentur omnes Missae privatae"; which means that no low Mass is allowed (without a special indult) during the last three days of Holy Week.

Again, on Palm Sunday the Missal tells us that in a low Mass the last Gospel should be the one of the blessing of the palms: "In Missis privatis legitur in fine Evangelium 'Cum appropinquasset Jesus,' ut supra in benedictione palmarum."

We might give more quotations from the general rubrics of the Missal, v. g.: Rubricae Generales Missalis, XVI, No. 1: "In Missa privata, clara voce dicuntur Antiphona et Psalmus ad Introitum, Confessio et quae sequuntur," etc. Here, obviously, the words "In Missa privata" mean in "a low Mass," i. e. not sung. Again, the next chapter, XVII, is entitled: "De ordine genuflectendi, sedendi, et standi in Missa privata et solemni". Here the word "privata" is opposed to

" solemni ", and means a low Mass, as well explained in the quotation from the *Sacra Liturgia* of Van der Stappen, given above.

If we open the six volumes of the *Decreta Authentica* of the Sacred Congregation of Rites, we are compelled once more to admit that during the last three hundred years *Missa privata* has usually signified a low Mass. Let us take the fifth volume of this official collection (edition of 1901). This is the Index Generalis. On pages 293 and 294 we find a summary with respective references to the decrees which concern the *Missa privata*. In all these decrees the term *Missa privata* means a low Mass. This is truly the modern meaning of that expression when it is not qualified or modified by the context, or some other annexed adjective.

Van der Stappen tells us that at times in the rubrics of the Missal and in the decrees of the Sacred Congregation, the term *Missa privata* may mean something other than low Mass. But this will be a sheer exception to the regular meaning (page 7, Quaestio 12): " Quid est Missa privata prout distinguitur a conventuali et parochiali, seu publica?—*R.* Missa privata hic intelligitur illa pro qua dicenda aut applicanda nulla existit obligatio publica qualis datur pro conventuali et parochiali; sed quae celebratur vel ex devotione, vel ob stipendium, vel ob quodcumque aliud motivum."

In this regard, a Mass is called " privata " if the celebrant is not obliged to say it in any official capacity. But such a meaning should not be given to the adjective " privata " unless the context requires it, as in Titulus IV, No. 3, of the Rubricae Generales.

We should admit also that when the rubrics of the Missal and the decrees of the Sacred Congregation of Rites treat of votive Masses, they give again a special meaning to the word " privata ", and distinguish two kinds of votive Masses, viz.: the " Missa votiva solemnis pro re gravi seu publica Ecclesiae causa " and the " Missa votiva privata " which may be either low or sung, and has always at least three prayers.

Finally, we recognize that in the first centuries of the Church, especially at the time of the ancient Sacramentaries (Sacramentarium Leonianum, about 492 A. D.; Sacramentarium Gelasianum, of the same date; Sacramentarium Gregorianum,

about 600 A. D.), the "Missa publica" was the one in which the whole population of Rome was supposed to take part, i. e. the stational Mass which was celebrated by the Pope or a substitute whom the Pope designated; while the "Missa privata" was the Mass celebrated anywhere else, in the presence of a restricted congregation, such as a neighborhood, a guild, a family (see *Dictionnaire d'archéologie chrétienne et de liturgie*, eleventh volume, col. 702). But this medieval phraseology has entirely disappeared for several centuries.

The answer in our issue of December 1933 stands, viz.: that, in modern times, rubrics, decrees and rubricists usually identify a *Missa privata* with a low Mass.

THE SECRET RECITATION OF THE "PATER NOSTER."

Qu. In your December issue the explanation given for the secret recitation of the *Pater noster* at certain times is unorthodox, as far as I know. According to all the authors that I have consulted on this matter, the custom has its origin in the ancient *disciplina arcani* with which the early Christians jealously guarded the truths of their faith. The Lord's Prayer and the Creed were considered the treasure of their belief and therefore were not taught to catchumens till shortly before Baptism. Respect, then, for the sacred mysteries forbade saying the prayers in any assembly where catechumens and pagans might be present. Since these were allowed to take part in the offices of the day and night, care was taken to have the *Pater noster* said secretly.

But in the Mass, since only those who were baptized could assist at the time for the intoning of the *Pater noster,* there was no need of concealment; consequently the prayer was solemnly chanted.

The intellectual curiosity of your inquirer may be satisfied by a perusal of "Discipline of the Secret" in the *Catholic Encyclopedia.* A *History of the Mass* by the Rev. John O'Brien, which is published (or was—mine is an old copy) by the Catholic Publication Society, New York, is very informative for those interested in detailed information about the liturgy. He explains the rubric after the *Pater noster* on page 355 of my edition—the eighth.

Catholic Ceremonies, by Father Durand, published by Benziger Brothers, is very handy for quick research. What I called the orthodox opinion concerning the matter in hand Father Durand assents to on page 116. An unusual method of presenting the history of the liturgy is followed by Father F. J. Shadler in *The Beauties of the Catholic Church.* He presents the matter in the form of dia-

logues. If the subject is "dry" to anyone, here is a chance to be interestingly instructed. Father Shadler's book is published by the Frederick Pustet Co., Inc., New York.

T. R. M.

Resp. We can only reaffirm and develop the explanation given for the secret recitation of the *Pater noster* at certain times, in our issue of December 1933, page 643.

Our statement was similar to Wapelhorst's assertion, on page 414, fourth paragraph (edition of 1931): "Vox secreta animi recollectionem et reverentiam indicat et juvat."

The discipline of the secret died out in the course of the eighth century, at the latest: "The need for this reticence," says Arthur S. Barnes in the *Catholic Encyclopedia* at the end of his article, "became less pressing after the fifth century, as Europe became Christianized and the discipline (of the secret) gradually passed away. We may, however, still trace its effect in the seventh century in the absurd misstatements contained in the Koran on the subject of the Blessed Trinity and the Holy Eucharist. This, perhaps, is almost the last instance which could be brought forward. Once the doctrines of the Church had been publicly set forth, any such discipline became impossible and no return to it was practicable."

It was only in the ninth century that the recitation of the *Pater* and the *Credo* was introduced into the Divine Office. Let us quote the most reliable work of the Rev. L. Hébert, S.S.: *Leçons de Liturgie,* Tome I: *Le Bréviare et le Rituel,* edition of 1920, 138, No. 182: "In the beginning, the Office was begun by the Psalms. We find the *Pater noster* and Creed at the commencement of Matins and Prime in the lifetime of St. Benedict of Aniane (✠ 821), who ordered the monks to recite these prayers in a low voice on their knees before the main altar. This custom was probably adopted in France in the course of the tenth century, as John of Avranche refers to it as the common practice in his time. In the thirteenth century it became a general custom to recite the *Pater* at the beginning of each Hour and Pius V sanctioned it as of obligation. The *Ave Maria* also was added by St. Pius V."

The learned liturgist borrows his statements from Bäumer, *Histoire du Bréviarie* (translated from the German by Biron, 1905), first volume, page 377; and from the *Patrologia Latina,* tomus CXLVII, c. 30.

Obviously, a practice which began in the ninth century, and spread in the course of the tenth, cannot be explained by the discipline of the secret. We cannot agree with the statement of the *Catholic Encyclopedia* (about the middle of Arthur S. Barnes's article), viz.: "The custom of saying the Lord's Prayer in silence in all public services, except the latter part of the Mass, when catechumens would according to the ancient use no longer have been present, owes its origin to this discipline."

We read, it is true, the following assertion in Dom Baudot's *The Breviary: Its History and Contents,* translated from the French by the Benedictines of Stanbrook (page 6, last lines, and beginning of page 7): "In the evening, at nightfall, there was (at the end of the first century) a similar meeting which was given the name of Vespers. At this hour Psalms were sung, the Scriptures read; the president of the assembly recited the *Pater,* that wonderful summary of all we can ask of God, and added a formula of his own composition which he altered to suit the occasion."

From the context, however, it appears that the president of the assembly was praying aloud when reciting the *Pater,* as well as when adding a formula of his own.

Likewise the Lord's Prayer is recited aloud in the Office of the Greek Church. See *Catholic Encyclopedia,* article of J. F. Goggin on Acolouthia, toward the end of the third paragraph: "During the procession to the narthex *stichera,* i. e., hymns, proper to the feast are recited, and then the priest recites a series of prayers, to which the choir answers *Kyrie eleison* many times, and the priest blesses all present. Next the *stichera* proper to the feast are said by the choir with the *Nunc dimittis,* the Trisagion, a prayer to the Trinity, the Lord's Prayer and the Apolytikion, and Vespers are concluded with lessons from the Scriptures." So the Greeks, in their Vespers, have the Lord's Prayer chanted by the choir. Even our Latin liturgy, at Lauds and Vespers, in the *preces feriales,* prescribes that the *Pater noster* be said entirely aloud by the minister: "Pater noster, quod dicitur a solo Hebdomadario totum clara voce usque ad Et ne nos inducas."

This rubric needs no comment, and shows how inaccurate is the sweeping assertion that the *Pater* was said aloud only at Mass, after the dismissal of the catechumens, and not in the course of the Office which all could attend.

SANITARY ADMINISTRATION OF EXTREME UNCTION.

Qu. When administering the Sacrament of Extreme Unction to persons having infectious diseases, how is one to protect the Holy Oil in the oil stock?

Resp. Wapelhorst, in the fourth article of his chapter on Extreme Unction (edition of 1931, No. 385, pp. 556 and 557), describes minutely the precautions to be taken when Extreme Unction is administered to persons having infectious diseases. A foot-note on page 557, borrowed from O'Kane's Ceremonial, is especially interesting: "In time of pestilence, if the priest apprehends danger from using his thumb, he may apply the oil by means of an instrument. To preserve the oil from being tainted, the instrument, which may be of any material, ought to be wiped with cotton after each unction before it is again dipped into the vessel of oil; or if it be of wood, a different piece may be used for each unction, and burned immediately after use. The mouth may be anointed in this way in the case of hydrophobia . . . If there be no instrument at hand, the priest might use a little cotton dipped in the oil, being careful to burn it after the unction." (O'Kane, No. 927.)

BEGINNING THE LITANIES.

Qu. My way of beginning the Litany in public is—*Priest*: "Lord, have mercy on us."—*Congregation*: "Christ, have mercy on us."—*Priest*: "Lord, have mercy on us. Christ, graciously hear us."—*Congregation*: "Christ, graciously hear us." Is this correct?

Resp. When the litanies approved by the Holy See are publicly chanted, the first five invocations must each be sung by the priest who presides or by the choir, and repeated at once by the people, in this way: *Priest:* "Kyrie eleison."—*People:* "Kyrie eleison."—*Priest:* "Christe eleison."—*People:* "Christe eleison."—*Priest:* "Kyrie eleison."—*People:* "Kyrie eleison."—*Priest:* "Christe audi nos."—*People:* "Christe audi nos."—*Priest:* "Christe exaudi nos."—*People:* "Christe exaudi nos."

When these litanies are simply recited, but not sung, this repetition is lawful but not necessary to gain the indulgences. See S.C.R., decrees 4362, 4367 and 4397, ad 6^{um}; also the

official *Liber Usualis Missae et Officii,* pp. 1575-1577 (Litaniae S. Joseph, Litaniae SS. Cordis Jesu), and p. 1504 (Litaniae B. Mariae Virginis).

MEANING OF DANGER OF DEATH, IN EXTREME UNCTION.

Qu. In what degree of sickness did St. James wish the priests to be brought in, for Extreme Unction?

Resp. The Church has officially interpreted the famous text of St. James promulgating the institution of the Sacrament of Extreme Unction (James 5:14, 15): "Is any man sick among you? Let him bring in the priests of the Church," etc. This constant teaching of tradition interpreting St. James' mind is summed up in canon 940 of the Code: "Extrema Unctio praeberi non potest nisi fideli, qui post adeptum usum rationis ob infirmitatem vel senium in periculo mortis versetur."

A really serious, yet not necessarily imminent, danger of death is required before Extreme Unction may be lawfully and validly administered. This is the sense of the Code. Criminals about to suffer death, soldiers on the eve of battle, women before childbirth, cannot without any other reason receive Extreme Unction. But illness of any kind, and whatever its cause, suffices, if it creates a probable danger of death. See Ayrinhac, *Legislation on the Sacraments,* p. 299.

APPROBATION OF PRAYER FOR PUBLIC SERVICES.

Qu. Whose approval must a prayer have to entitle it to public recitation, say, before the *Tantum Ergo* at Benediction? Would that of a superior in a religious order or congregation suffice?

Resp. Before new litanies may be recited or sung in public they must be approved by the Holy See, i.e. by the Sacred Congregation of Rites. All other kinds of prayer require the approval of the diocesan Ordinary only, even to be sung before the Blessed Sacrament exposed. Canon 1385, § 1, 2. But this approbation may not be given by the superior, even major, of a religious institute. According to canon 198, § 2, these superiors do not come under the name of "Ordinary of the place," "ordinarii loci" vel "locorum".

NAME OF TITULAR IN PRAYER "A CUNCTIS".

Qu. As I have no parish, I am puzzled to know who is to be named by me under "beato N." in the Suffragia. St. Vincent is the titular of the chapel of the hospital where I am on duty.

Resp. In the prayer "A cunctis" of the Suffragium or of a Mass simple or semidouble, at the letter N., each priest must mention the name of the titular of his own church. If the chapel of a religious house or of a hospital has not been consecrated nor solemnly blessed, it has no titular. If it has been consecrated or at least solemnly blessed, its titular must be named by the chaplain in the Oremus "A cunctis" at Mass.

If the chaplain of a hospital which has a chapel solemnly blessed is not attached to any parish, he must mention not only at Mass but also in the Suffragium of his Breviary the titular of the chapel of the hospital where he exercises the sacred ministry.

See Wapelhorst, eleventh edition, p. 488, last paragraph (No. 339, 5): "Quilibet alicujus Ecclesiae servitio addictus tenetur in Suffragio de omnibus Sanctis exprimere nomen Sancti Titularis propriae Ecclesiae." Decree 4025 of the Sacred Congregation of Rites shows that such an obligation exists for the chaplain of a hospital, if the chapel of the establishment has been solemnly blessed.

PERMISSION FOR PUBLIC EXPOSITION OF THE BLESSED SACRAMENT.

Qu. In the July 1933 issue of the REVIEW, at page 84, it was stated that the decree does not leave room for any ambiguity or discussion, but does not the phrase "for any *public* cause" leave room for discussion?

An Ordinary may allow public Exposition for a grave cause which is not public. This is expressly conceded by canon 1274, § 1: "nonnisi ex justa et gravi causa praesertim publica". Capello, in his work *De Sacramentis,* Vol. I, N. 417, enumerates among certain public causes: "pluria petenda"—"repellenda tempestas, fames, ac penuria." Would it not follow, therefore, that the oration in question need only be said if the Exposition is for a *public* cause? And this does not occur so frequently, e. g., every first Friday. At least the cause need not be a public one.

Resp. The " just and grave reason " for which the diocesan Ordinary permits the Exposition of the Blessed Sacrament in the monstrance is usually a " causa publica," i.e. one of public utility or interest.

Such is the case on the first Friday. Then the Blessed Sacrament is exposed for the public good of a whole parish or community, namely, in order to foster among all its members love, reverence, gratitude toward our Lord in the Sacrament of His love.

Therefore on the first Friday of the month the commemoration of the Blessed Sacrament must be made in all Masses that are celebrated at the altar on which the Blessed Sacrament has been already exposed or will be exposed immediately after the Mass, provided the Mass then celebrated be not of the Passion, the Holy Cross, the Most Holy Redeemer, the Sacred Heart of Jesus, or the Most Precious Blood.

If the reason for the Exposition, though just and grave, were not of public utility, the Commemoration of the Blessed Sacrament should be omitted (S.R.C. 4120 ad VII).

RELIGIOUS AND THEIR CALENDARS.

Qu. May religious following their own directory say the Office and Mass of the American Jesuit Martyrs? It is held by some that decree 4312 ad IV et VI forbids their doing so. The same difficulty arises regarding the Uganda Martyrs mentioned in the REVIEW, Vol. 85, p. 182.

Resp. On 28 February, 1914, by its decree 4312, IV, the Sacred Congregation of Rites decided that henceforth religious orders, congregations and institutes which have their own calendar, should indeed celebrate the local Offices of the dedication and of the titulary of the cathedral church, and the more solemn feasts of the principal patrons; but they should not be bound any longer to say the Offices granted to a whole country, or to a province, or to a diocese. If they have special reasons for celebrating such local feasts, they should propose them to the Sacred Congregation of Rites, and obtain the necessary permission (§ VI of the same decree, 4312).

Accordingly, in the United States, religious societies or institutes which have their own calendar, may not without a

special permission say the Mass and Office of St. Peter Claver, the canonized Jesuit Martyrs, or the Blessed Martyrs of Uganda.

The indults which, at the request of the American Hierarchy, granted these Offices and Masses, did not declare that religious congregations or institutes are bound to say them, and therefore do not derogate from decree 4312, IV and VI.

The first three paragraphs of that "Decretum de festis localibus quae a religiosis recoli debeant" state that not only orders with solemn vows but also all religious congregations and institutes canonically approved by the Holy See and governed by a superior general, must have and must follow a special calendar of their own. Other religious societies which are not governed by a superior general, or which have not yet been approved by the Holy See, must follow the diocesan Ordo.

THE MOUNTAIN.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I be the first to call your attention to two errors which crept into the list of names in my article, "The Mountain", in the February REVIEW? I call Archbishop Hughes Cardinal McCloskey's successor instead of his predecessor, and I speak of the first Bishop of Hartford as having been a Mountaineer when the Bishop I had in mind was Bishop McFarland, the third. The first slip may be explained by the order in which the names are given; the second is not so patient of excuse.

DONALD HAYNE

WHEN THE PRAYERS AFTER LOW MASS MAY BE OMITTED.

Qu. When may the prayers after Low Mass be omitted?

Resp. Wuest-Mullaney's *Matters Liturgical,* third edition, No. 185, tells us very accurately when the usual prayers after low Mass may be omitted.

These Prayers are not recited:

a) After a Conventual Mass, even though a Low Mass;
b) After a Funeral Mass celebrated without chant;

c) After a Low Mass in honor of the Sacred Heart of Jesus on the First Friday of the month, which is celebrated with the privileges of a Solemn Votive Mass (S.R.C., 4271 ad II);

d) If the Low Mass is celebrated with some external solemnity, e. g., on the occasion of First Communion, a General Communion, Confirmation, Ordination, or a Marriage; also if the Low Mass of the parish, or of a Religious Community, or the Mass of a newly ordained Priest, or of a Jubilarian is celebrated with some external solemnity;

e) If some function or pious exercise follows immediately upon the Low Mass, without the Celebrant's leaving the Altar, e. g., if an Instruction, or Benediction of the Blessed Sacrament, or the devotions of a pious Confraternity take place at the end of Mass.

But it is not allowed to omit these Prayers if Holy Communion is to distributed immediately after Mass. In such cases, Holy Communion must be distributed after these Prayers (S.R.C., 2 June, 1916, ad III; *A.A.S.*, vol. VIII, p. 227).

CONDITIONS FOR GAINING "TOTIES QUOTIES" INDULGENCES.

Qu. Does the indulgence *toties quoties* for the Poor Souls begin at noon on 1 November? Are any definite prayers prescribed for the gaining of this indulgence, or would one "Our Father" at each visit suffice? In making the visits, is it sufficient to leave the church proper; for instance, by merely going to the vestibule, or must one actually go outside the church and reënter it?

Resp. On All Souls' Day a plenary indulgence, applicable only to the souls in Purgatory, may be gained by all the faithful after confession and Communion, as often as they shall visit a church, or a public or semi-public oratory, and there pray for the intention of the Holy Father (Cong. S. Off., 25 June, 1914).

According to canon 923 of the Code, whenever an indulgence is annexed to a certain day and requires a visit to a church or oratory, this visit may be made from noon of the previous day till midnight of the day assigned: "Ad lucrandam indulgentiam alicui diei affixam; si visitatio ecclesiae vel oratorii requiritur, haec fieri potest a meridie diei praecedentis usque ad mediam noctem quae statutam diem claudit."

At each visit, it is necessary to recite Pater, Ave and Gloria six times. This was decided by the Sacred Paenitentiaria, 5 July, 1930, in regard to the plenary indulgence of the Portiun-

cula and in regard to all plenary indulgences which may be gained *toties quoties* on one and the same day (See *Acta Apostolicae Sedis* for 1930, page 363).

In order to multiply the number of visits one must actually go outside the church or oratory, and reënter it for each visit.

PRIVILEGE OF REQUIEM MASS ON DOUBLES IN WISCONSIN.

Qu. Does the State of Wisconsin enjoy Privilegium 1, as found on page 7 of the *Monita* in the *Ordo* for the Province of St. Louis, Chicago, Milwaukee and Santa Fe? Many of the older priests in the State claim this privilege because, as they assert, Wisconsin was certainly included in the territory mentioned, although the State is not expressly mentioned. Mark the wording of the privilege: "certo valet". From this phrase many infer that there are other States besides those expressly mentioned, in which the privilege obtains. May priests in Wisconsin make use of this privilege because of the probability? In other words, may they sing Requiem Mass on doubles?

Resp. Wapelhorst, on page 90 (No. 77) of his *Compendium Sacrae Liturgiae* (eleventh edition, 1931) says that the ecclesiastical province of St. Louis obtained, 19 January, 1859, the following indult concerning Requiem Masses:

"a) Missam privatam de Requie celebrandi die obitus seu depositionis, praesente vel non praesente corpore defuncti, in festis duplicibus;

"b) Missam de Requie bis in mense in festis duplicibus celebrandi extra diem obitus seu depositionis."

He adds that this indult is still valid and applies to all the States and Territories which in 1859 were included in the ecclesiastical province of St. Louis; namely, Missouri, Illinois, Iowa, Kansas, Minnesota, New Mexico, Nebraska, Oklahoma, Tennessee, Wisconsin.

This indult is one of those which are quoted on page 7 of the *Monita* in the *Ordo* for the provinces of St. Louis, Chicago, Milwaukee and Santa Fe.

PRIESTS CARRYING HOLY OILS ON MOTOR TOURS.

Qu. I have heard of priests who carry the Holy Oils with them whenever travelling by automobile. They claim this is very practical in cases of serious injury. They refer, of course, to the giving

of the Sacrament of Extreme Unction. Isn't this an abuse of canon 735, which states that the Holy Oils are to be kept under lock and key in a safe and becoming place in the church? In fact, this canon adds that only under pressure of necessity or other reasonable cause may the pastor keep the oils in his house, and in such case he needs also permission of the Ordinary.

Resp. Priests do not seem to be justified in carrying the Holy Oils with them whenever travelling by automobile. The bare possibility of meeting cases of serious injury does not constitute the reasonable cause required by canon 735 why the pastor may, with permission of his Ordinary, keep the Holy Oils in his house.

BISHOP'S COAT OF ARMS OVER THRONE.

Qu. As we were preparing our bishop's coat of arms to be used for a special occasion above the temporary throne, we were told that this is not permitted; that only the cathedral church and throne should have the coat of arms, and that permanently.

Resp. Whenever a bishop pontificates in his own diocese the canopy of the episcopal throne should be decorated with his coat of arms embroidered in colors.

In the cathedral church the bishop's throne should carry his coat of arms permanently. In other churches where the bishop pontificates the throne with the coat of arms should be erected for the occasion and removed afterward.

In this country it has become customary not to decorate the bishop's throne with his coat of arms outside of his cathedral, but it remains at least permissible and praiseworthy to do so in whatever church the diocesan bishop officiates.

CELEBRATION OF DEDICATION OF A CHURCH.

Qu. Please explain the Ordo in respect of the Dedication of a church and the octave. I am an institution chaplain and our chapel has been blessed only.

The words Dedication and Consecration appear in the Monita of the Ordo. I know the difference in fact. How is it taken into account as regards the anniversary of a dedication?

Resp. Since our correspondent's chapel has not been consecrated, he takes no account of the special directions since

they concern only the clergy attached to consecrated churches, excepting the cathedral. Separate provision is made for the anniversary of the consecration of a cathedral, as always noted in the Ordo.

On principle, the clergy of each consecrated church should celebrate (at Mass and Office) the anniversary of its consecration on the day on which it actually occurs. But most Ordinaries have obtained from the Sacred Congregation of Rites permission for all the consecrated churches of their diocese (except the cathedral) to celebrate such an anniversary on a day chosen once and for all by the diocesan Ordinary, and on the same day for all consecrated churches.

The Baltimore Ordinary has chosen the 22 October, in perpetuum.

The word "dedication" is broader than "consecration", and may mean simply the solemn blessing of a church.

The clergy of a church which has been solemnly blessed have not to say any special Mass or Office. But they have (just as have the clergy of consecrated churches) to celebrate the titulary patron or title of their church at Mass and in Office as a double of the first class with a "common octave". See the Baltimore Ordo, Monitum IV, end of page 7.

ELECTRIC LIGHTS ON ALTAR AMONG CANDLES AT MASS.

Qu. Is it permitted to place electric lights constructed in imitation of candles on the altar during a solemn high Mass in addition to the number of wax candles required?

Resp. No, this was forbidden on 16 May, 1902, by decree 4097 of the Sacred Congregation of Rites: "Quum Sacra Rituum Congregatio (no. 4086) prohibuerit illuminationem ex *gas* una cum candelis ex cera super Altari, ob paritatem rationis et sub iisdem circumstantiis, censerine debet vetita etiam illuminatio electrica?"—"Affirmative."

QUANTITY OF WATER TO BE ADDED TO WINE AT MASS.

Qu. Would you please inform me what authority those have who claim that the water in the wine in Mass may not exceed one-fifth or one-sixth for licitness, or even for validity, as mentioned in THE ECCLESIASTICAL REVIEW of February 1931 under the title "Mass Wine Made from Raisins"?

Resp. In the first volume of his *Tractatus Canonico-Moralis de Sacramentis*, pages 203 and 204, Nos. 288 and 289, Father Cappello, S.J., sums up the general teaching of theologians and canonists concerning the purity of sacramental wine: "Vinum debet esse purum i. e. sine ulla admixtione alienae substantiae . . . Plures Doctores censent tertiam partem aquae in duabus partibus vini, praesertim debilis, aut invalidam aut saltem dubiam reddere materiam."

One-fifth or one-sixth of water would make the wine unlawful matter; one-third would make it probably invalid.

GLOBES TO PROTECT CANDLES AT MASS IN OPEN.

Qu. May colored or white globes be put around small candles during Mass to prevent the wind from blowing them out?

Resp. There is neither rubric nor decree forbidding the putting of colored or white globes around small candles during Mass to prevent the wind from blowing them out. On the contrary, it is advisable to do so when Mass is celebrated in the open; otherwise there would not remain lit, after a short while, any of the candles prescribed by the rubrics for low or high Mass.

Criticisms and Notes

ETHICS OF ECTOPIC OPERATIONS. T. Lincoln Bouscaren, S.J., Professor of Canon Law, St. Mary-of-the-Lake Seminary, Mundelein, Illinois. Loyola University Press. 1933. Pp. xv+191.

The descriptive note on the cover of this little volume is a fair appraisal of its content and value: "This book answers definitely and authoritatively all questions concerning the conditions under which ectopic operations may be performed. It is presented to the clergy, hospitals, and physicians, as the first complete guide in a matter of almost daily concern." It offers a thorough and clear discussion of the moral and medical principles involved in language that can be understood even by those unschooled in the technical terminology of philosophy or medicine.

The author's aim is to settle a point that has for years been the object of sharp dispute between moralists—the liceity of the operation to remove an ectopic fetus. The author's thesis is: "The removal of a pregnant fallopian tube containing a non-viable living fetus, even before the external rupture of the tube, can be done in such a way that the consequent death of the fetus will be produced only indirectly. Such an operation may be licitly performed if all the circumstances are such that the necessity for the operation is, in moral estimation, proportionate to the evil effect permitted. But in all such operations, if the fetus be probably alive, care must be taken to baptize the fetus immediately, at least conditionally" (p. 151). He directs attention to an entirely new consideration of the nature of the ailment which, if it be accepted, should bring about accord among theologians—the defence of the view that the tube containing an ectopic fetus, at least in fairly advanced stages, can itself be said to be diseased even long before its rupture, due to a pathological condition which arises in the tube, as a result, it is true, of the presence of the fetus, but entirely distinct from it.

Reserving to doctors the right to pass judgment on the physiological facts of the case, he draws his information from authoritative and unprejudiced sources, men who are specialists in their field and in no way concerned with the ethical problems involved. The fertilized ovum, they contend, normally implants itself in the walls of the uterus and, so to say, invades or grows into that wall. But the walls of the uterus are prepared for this attack, being made extra thick for that very purpose, so that this normal process of nature does not dangerously threaten the integrity of that organ, and consequently

neither the life of the mother. But, if the fertilized ovum is halted in its normal passage through the fallopian tube, its tendency for growth and to seek nourishment impels it to attach itself to the walls of that tube. Since the structure of the tube is not such as to be able to bear this unnatural attack, a gradual erosion of the walls of the tube sets in, which together with the increased flow of blood to that region, creates a condition that normally leads to fatal hemmorrhages. Such a rupture of the tube is not caused exclusively by the mere physical distention of the tube as a result of the increasing bulk of the embryo, but rather by the progressive weakening of the walls of the tube under the erosive invasion of the embryo, so that the danger remains for some time even after the embryo has died or has been removed by a natural abortion. This then is the cardinal point of the argument, namely, that even abstracting from the presence of the fetus, a pathological condition is present already before the rupture of the tube, which seriously endangers the life of the mother, and consequently justifies the removal of the diseased tube, even though the non-viable fetus will be removed with it. Being largely a question of medical facts, the decision must ultimately be left to the judgment of medical experts, and Father Bouscaren concludes that, until the evidence he advances is contradicted by equally respectable medical authority, it must be accepted as conclusive proof of the theory presented. But granting these facts, it seems Father Bouscaren's argument must be accepted as conclusive.

The book also presents a valuable study of the different types of cases that may occur and in how far the principles will apply to each. Especially useful are the data given relating to the gravity of the cause required to permit the operation under the various circumstances that may arise. It is a study that doctors, nurses, chaplains, and even the clergy generally can ill afford to overlook. The moral principles and reasoning have the approval of the Rev. Arthur Vermeersch, S.J., and the medical data were gathered under the guidance of a number of prominent gynecologists.

THE CHURCH AND SPIRITUALISM. By the Rev. Herbert Thurston, S.J. Science and Culture Series, edited by the Rev. Joseph Husslein, S.J. The Bruce Publishing Co., Milwaukee. Pp. 474.

This work is largely a compilation of articles previously written by the scholarly Jesuit on the question of Spiritualism. Anything from the pen of Father Thurston in this field has the stamp of authority since he has been actively interested in it for almost seventy

years. After stating the directive principles of the Church in the field of psychical research, Father Thurston gives a historical résumé of the career of the unfortunate Fox sisters and the founders of Spiritualism. To Father Thurston we are also indebted for upsetting the popular belief that the Medium Home was the sole exponent of Spiritualism whose honesty could not be questioned.

Father Thurston states that the critical attitude toward all spiritualistic phenomena is not "helpful" (p. 147). The reasons for his statement are "first, because, as I hold, these things so happen and the evidence attesting them is becoming every day more overwhelming; but, secondly, because the systematic pulling to pieces and discounting of human testimony regarding plain issues of fact which this process involves, seems to me in principle subversive of all belief in the historical records of the Gospels and, indirectly, of all belief in Christian Revelation."

However, the proofs that Father Thurston gives as to the reality of such phenomena as materialization, levitation, elongation of the human body, spirit photography and the rest, are far from satisfactory. He recognizes, although he does not adequately answer, the objection that the facts submitted are ancient and second-handed. Had Father Thurston given us his own experience in investigating these phenomena, and omitted the citation of others' experience, this would have more compelling authority. Father Thurston, incidentally, has shown an extremely critical attitude of mind in his other researches in spiritual phenomena.

Especially noteworthy are the chapters in this work on "The Case of Doyle Versus Houdini" and "The Fruitage of Modern Spiritualism". The reviewer finds himself in this anomalous position, after a critical reading of Father Thurston's book—he is inclined to accept Father Thurston's conclusion as to the reality of some of the phenomena of Spiritualism without accepting as conclusive the premises on which they are based. We regret that Father Thurston has made a studied effort to remove the personal element from his observations. Necessary though this procedure may be for a young scholar, we are most interested in the personal convictions of Father Thurston in this dangerous and misunderstood field.

We recommend as of special assistance to priests who find doubts and difficulties engendered by Spiritualism in the ministration of pastoral duties the chapter on "The Church's Directive Principles". The curiosity which is directed into this field is a healthy curiosity, but it may have most unwholesome fruitages. In America there is little effort to get at a new revelation through Spiritualism, because the people outside the Catholic Church are so little interested in the revelation we already possess. The appendix to Father Thurston's

work has to do with a convert to the Catholic Church who came through the pathway of Spiritualism. This may have happened once in the last century; we doubt whether or not it will ever happen again.

THOMAS MORE. By Daniel Sargent. Sheed and Ward, New York. 1933.

Sargent's *Thomas More* is another of the delightful studies in English sanctity edited by Maisie Ward and courageously printed in these dark days by Sheed and Ward in an effort, and let us hope not a futile one, to interest American Catholics in good apologetical history. It is written differently, interestingly and in an English way. It is a story of stirring but sordidly commercial times in an England that ceased to be merry and ceased to be Catholic. It is the sketch in full length of a great Englishman, the son of a rich merchant, a lawyer from the Inns of Court, an Oxford man, a humanist as great as Crocyn and spiritually greater than Erasmus, a diplomat, an office-holder, a Lord Chancellor, a practical man and a scholar, a realist and a spiritual man, and above all a layman who could die for the faith rather than see a wicked king replace a weak pope as head of the old Church in England. It is written as More wrote and lived—steadfast, critical, tolerant and Catholic. It pictures England and Englishman as they were. Spirituality was low in high places even in the seats of royally favored bishops. It was a time of international intrigue. It was a time when merchandizing expressed the spirit of the ruling class. Courtiers and merchants were on the make. The old nobility of blood was replaced by a new subservient nobility. Yeomany was in decline. And the sound Englishry of the countryside was in jeopardy before enclosures and government by the commercial interest. The silver mines of the New World were destroying the foundations of the Old World. Nationalism was in the ascendancy and Christendom was weakened and divided.

The author has skill in pen pictures and skill in interpretation. And the events do not easily lead to interpretation. The reader will be saddened at times if not disillusioned. Henry's divorce is not divorced from the intrigues of Wolsey for the papacy, from English efforts to play France against the Empire for balance of power, from English designs to weaken Charles V in Flanders for the sake of trade, and from the hostility of English churchmen to the Papacy dominated by the Emperor. The Pope shows up poorly. Wolsey as an ambitious intriguer, and the English bishops—several sees being kept vacant by Henry and several bishops being appointees of

Henry—as men who loved their sees better than martyrdom, and the monks as less willing to die for principle than might have been expected. The divorce, Ann Boleyn, protégé of Norfolk, Catherine, Campeggio, the fall of Cardinal Wolsey, the convocations' acceptance of royal supremacy "in so far as the law of Christ allows", the retirement of More, the weakness of all his family except his scholar-daughter "Meg", the Tower, the final severance of Henry's Church of England and the persecution of the Church in England by executions, by confiscations and by the new masters Cromwell and Cranmer—all follow in rapid succession. One grieves that there were so few martyrdoms, so few who were willing to die as "traitors" for their love of the Church, old England and its medieval constitution so set-aside by a divine-right theorist. Yet there were bright spots. Fisher, who occupied the unprofitable see of Rochester, was not too feeble to go to the block—but he was the only bishop. Houghton, Webster and Lawrence, Carthusian priors and Reynolds, a Brigittine monk and a humanist, rode in rundles to Tyburn, where they were hanged and quartered. And there were lesser men who would not take Cromwell's oath and died nobly, even though servingmen in life. Most Englishman were too inconspicuous to be asked to take the new oath of allegiance and supremacy, or more English laymen would have died. Of the lay figures More was first. His martyrdom was in the Tower, pestered by new theologians, begged by his family who were in want, urged by old friends and royal courtiers, to give in and accept Henry's reward. To him the block was a relief. It saved him from the fears of his own weakness. It gave him a marytrdom and it gave the Church her proudest martyr of the Reformation save Fisher. Had there been more Fishers, Carthusians and Mores, a wilful king, a subservient parliament, a cringing peerage and a capitalistic interest could not have brought about the Establishment of the Anglican Church.

The reader who is not conversant with the period will find it rather hard to hold the facts in mind and relate one to the other as he reads this volume. And one wishes that there were citations to quotations, a brief bibliography, a critical list of More's writings and an index.

ST. IGNATIUS AND THE RATIO STUDIORUM. Edited by Edward A. Fitzpatrick, Dean, Graduate School, Marquette University. The McGraw-Hill Book Company, Inc., New York and London. 1933. Pp. 371.

This work sets out to make available in English fundamental documents that are necessary for a study of the foundation of the Society

of Jesus, and more particularly, of the part of St. Ignatius of Loyola in that Order. The editor of the work has not deviated from this purpose. Consequently we do not find in it the wealth of material which we find in Father Wm. J. McGucken's *Jesuits and Education.*

The section the reviewer finds most interesting in this work is that dealing with the life of St. Ignatius himself. The translation of the constitution of the Society of Jesus is not always done in the expert fashion one would expect from such distinguished assistants as Dr. Fitzpatrick had at his disposal.

One of the amazing achievements of the Jesuit Order has been loyalty to the fundamental principles of the Society without compromising in any way the solemn duty of keeping abreast of the times. In this work the detailed regulations as regards the administration of the Order and the schools of the Order are delineated. One hundred and thirty pages of the work are devoted to the Ratio Studiorum of 1599. That traditional educational features of the Jesuit Order have survived these many years is evidence of their value. We feel that Dean Fitzgerald, whose pen has given us many notable contributions to educational literature, would render a great service if he were to outline the conflicts between conservatism and radicalism in the field of education with which he is most familiar. Each of these elements in any education movement or educational body constitutes a good half but a bad whole. In the Constitution and the Ratio Studiorum it is evident that due allowance is made for progress, for liberalism, but a critical attitude is suggested in the approval of new procedures. We suspect that this volume will be enthusiastically received by critics who accuse the Jesuit Order of ultra-conservatism in educational matters.

ENQUIRIES INTO RELIGION AND CULTURE. By Christopher Dawson, Lecturer in the History of Culture, University College, Exeter. Sheed & Ward, New York. 1933. Pp. 347.

Usually a compilation of essays is not received with great enthusiasm. The name of Christopher Dawson, unknown until a few years ago, promises to be identified with the most advanced thought of our present era. Other works by this author are *The Age of the Gods, Progress and Religion, The Mystery of Europe.* Although fifteen different essays are assembled in this new work, there is a continuity of thought among them that justifies publication in a single volume. The central conviction in this whole book is that a society which has lost its spiritual roots has a dying culture, however prosperous it may appear externally.

Mr. Dawson in the first chapter, "The New Leviathan," upholds the thesis that our present civilization has laid its emphasis upon material rather than intellectual well-being. The pressure of economic necessity has compelled the individual to conform to the new "mass-civilization". He contrasts the secular cosmopolitanism of Mr. Wells with the policy outlined by Mr. Barnes—a return to the historic traditions of European unity, based on a distinctively Christian and Catholic ideal of culture. The author also shows that the religious view of life is quite incompatible with the political rationalism of the Liberals and the economic materialism of the Socialists. In "The Significance of Bolshevism," he outlines and criticizes the effort of a large segment of humanity to solve the perplexing problem of culture in our day. He discusses the diseased social conditions of his own country in the chapter, "The World Crisis and the English Tradition". The first section of the work closes with a chapter on "The Passing of Industrialism," an essay which, although written in 1920, permits of practical application in our day.

In the "Cycles of Civilization" Mr. Dawson illustrates his concept of the trend of culture with a chronological chart dating from 4000 B. C. It is to be questioned whether he has not in covering a vast field, attempted too great a task. In "Religion and the Life of Civilisation," we find the chapter which chiefly justifies the title of the book. After discussing the decline of the archaic religion-culture, Mr. Dawson outlines the coming of the world religions, their material progress, and the rise of modern scientific culture. He shows that there has been a relationship between this so-called scientific culture and the social unrest of our day which has produced extravagances of thought. Mr. Dawson is especially forceful in defending the thesis that there must be an ethical basis of social progress, a thesis advanced in the chapter on "Civilization and Morals". We think that the chapter on "The Mystery of China" could be omitted without destroying the general thesis of this work. Mr. Dawson in "Rationalism and Intellectualism" discusses the religion of rationalism and the religious elements in the rationalist tradition. He points out that so long as the Thomist synthesis was accepted, there was no room for rationalism in the strict sense of the word.

The third section of these essays has to do with "Islamic Mysticism," "On Spiritual Intuition and Christian Philosophy," "St. Augustine and His Age," "Christianity and Sex," "Religion and Life," "The Nature and Destiny of Man." We believe that the treatise on "Christianity and Sex" is the finest historical essay of its kind yet published. Mr. Dawson maintains that the restoration of the religious view of marriage, which is the Catholic ideal of marriage, is the most important of all the conditions for a solution

of our present difficulties. Western civilization, he maintains, can be saved only by a renewal of life. "And this," he writes, "is impossible without love, for love is the source of life, both physically and spiritually. But if physical desire is separated from its spiritual principle and made an end in itself, it ceases to be love and it no longer gives life."

Mr. Dawson advocates the recovery of ground that has been lost through the progressive secularization of modern civilization. The needs of the new age have already called forth new forms of the religious life. He states that the Christian life is the only satisfactory solution because it embraces an ideal for the mind and body both. "I believe," he writes, "that the need produces the man, that the coming age of the Church will see a new outpouring of spiritual energy manifested in the Christian life."

We owe a debt of gratitude to Sheed and Ward for preserving these many valuable essays for us in permanent form. This work will be a powerful antidote to the many materialistic philosophies of our own day. Let us hope that the pen of Mr. Dawson will produce more such works, and that it will not become as prolific of second-rate publications as the pens of other distinguished English writers whose first works were their best works.

UNITED STATES MINISTERS TO THE PAPAL STATES, INSTRUCTIONS AND DESPATCHES, 1848-1868. Edited by Leo Francis Stock, Ph.D., LL.D. American Catholic Historical Association, Washington. 1933. Pp. xxxix+456.

Dr. Stock, research assistant at the Carnegie Institution of Washington, and Associate Professor of History at the Catholic University of America, offers this study of the diplomatic relations between the United States and the Papal States as the inaugural volume of documentary publications projected by the American Catholic Historical Association and sets a standard of careful and scholarly editorship which, it is to be hoped, will be followed. In a somewhat detached introduction, Doctor Stock follows the story of the American Ministers so that the reader can easily interpret the documents in the body of the volume. Of necessity he is brief and takes for granted the reader's familiarity with the Sardinian-French-Austrian intrigues and entanglements prior to the unification of Italy. Indeed our ornamental ministers did little but watch affairs from the side-lines and not too intelligently, because of their unfamiliarity with languages, European politics and ecclesiastical diplomacy. There is little indication that the appointees were qualified for or

satisfied with their station or that their earlier antecedents made them sympathetic with the temporal rule of the Papal States. Few of them were even of sufficient stature to merit biographers, so that some of the intimate information one might like concerning them is hardly available. The most valuable apologetical note in the book deals with Bishop Lynch's efforts on behalf of the Confederacy and the failure of his mission in Rome. Thus there is made available documentary material disproving the long current charge that the Pope alone recognized the confederacy. Quite rightly, Doctor Stock severely criticizes the anti-Catholic reasons for silencing the mission in 1867, for the "alleged but erroneous reason that the Pope had refused to permit Protestant worship within the walls of Rome."

The documents, well annotated and collated, "are printed from copies made at the Department of State", but, as Doctor Stock notes in his preface: "Futile efforts were made . . . to secure for inclusion in this volume copies of such documents in the office of the Papal Secretary of State as are not to be found in Washington; it was not possible to secure the necessary permission to have this search made at the time. The complete story of the diplomacy between the two governments cannot, therefore, be known until the materials showing 'the other side' of the negotiations are made available". It is to be hoped that these documents will find their way into print, that a forthcoming volume on Bishop Lynch will soon be published, and that more studies like that of Howard Marraro's *American Opinion of the Unification of Italy* (Columbia University doctoral dissertation), will be undertaken. Then we will have the whole story and there is no reason why the complete story of political and diplomatic relations between the Papal States and the United States cannot be divulged. Doctor Stock has done his part and has done it well.

PONTIFICIA AMERICANA. A Documentary History of the Catholic Church in the United States (1784-1884). By Donald Shearer, O.M.Cap., Ph.D. New York, Wagner Co. 1933. Pp. xi+413.

Students of Church history, especially those interested in the growth and development of the Church in the United States, will find the present volume an indispensable source for study and research. The author has not only collected all papal documents dealing with Catholicism in the United States from the establishment of the hierarchy in 1784 to the Third Plenary Council of Baltimore in 1884, but has also given a commentary on, and at least a summary in English of each document.

One of the most interesting documents is that issued by Propaganda with the authority of Pius VI and addressed to Prince Doria Pam-

phili, Papal Nuncio at Paris after the American Revolution. The war had practically ended with the surrender of Lord Cornwallis at Yorktown, 19 October, 1781, and by March of 1782 the British Ministry declared itself ready for peace. Upon this intimation the American Congress sent Benjamin Franklin, John Adams and John Jay to Paris to negotiate the peace which was signed on 3 September, 1783. In the document issued to the Papal Nuncio the latter is instructed to use his influence with the American signers to have an article inserted into the Peace Treaty assuring freedom of the Church in the new Republic of America. While not opposing the move, Franklin assured the Nuncio that the American Congress had no authority to deal with ecclesiastical affairs and that the Catholic Church would be free to take its own measures in the new republic so long as they would not conflict with the American Constitution.

Other important documents, besides those authorizing the erection of diocesan and metropolitan sees, are those dealing with the slave trade; trusteeism in New Orleans; the selection of Mary Immaculate at Patroness of the United States; publication of matrimonial banns even for mixed marriages; nomination to the episcopacy of either German priests or priests acquainted with German in those parts where Germans predominate; the prospect of Pius IX seeking refuge in America at the fall of the Papal States, and the building of an American college at Rome. The array of 150 documents, chronologically arranged under the seven Pontiffs of the century, is impressive and enlightening, representing the vigilant interest on the part of the Popes in the affairs of the growing Republic of America. It is sincerely hoped that the author will make a similar collection of Papal documents with respect to the other periods of American Church history.

THE DOCTRINAL MISSION AND APOSTOLATE OF ST. THERESE OF LISIEUX. By Father Benedict Williamson. Vols. I and II: The Priesthood. B. Herder Book Co., St. Louis, Mo. 1933.

The Priesthood is the subject matter of the first two of an intended series of twelve volumes purporting "to give a complete exposition of the doctrine of St. Thérèse of Lisieux, together with its practical application and an account of the world-wide Apostolate of the Saint." The writer feels that he is carrying out the recently expressed desire of the Holy Father for a more profound study of the doctrine of the little Saint and fulfilling Cardinal Verdier's hope of rearing in her honor a spiritual basilica for which her writings furnish the material. Thorough study, great personal devotion and the constant endeavor

to carry out into his life and ministry the lessons of the Little Flower have prepared the author for his work.

The two volumes, nicely bound and clearly printed (about two hundred pages each), cover in a facile conversational style most of the important questions of the priesthood, vocation, preparation, virtues, duties of the ministry, etc. Accordingly they furnish solid spiritual reading. Young priests particularly, since they are the special object of Father Williamson's interest and are placed under the patronage of the Saint in a beautiful and fervent invocation (vol. I, p. 14), will find much that is of value to them. They will sense the confidential tones of an older brother in the ministry helping them over the path he has himself successfully trodden.

But how far does the work fulfil the promise of the author to give us the doctrine of St. Thérèse on the priesthood? We must confess that he has not been entirely successful. Some of her thought is contained here and there in certain chapters, while others offer scarcely any of it. St. Thérèse gives place to Father Williamson's own ideas placed side by side with her own. There is apparently no attempt at explanation or comment. Those familiar with the Autobiography will feel that they have learned scarcely anything new from the Little Flower. In short, one may well ask if the doctrine of St. Thérèse could not be better presented in one volume than expanded into twelve. Certainly, after reading the first two, one feels that this would have been the better course.

The author's notion of vocation, treated in a special chapter, 'The First Call,' likewise demands comment here. He writes, "Whensoever and howsoever He (God) calls, there will be no doubt in the soul herself as to the fact and the nature of that call" (Vol. I, p. 34). Again, the young boy of six or seven expressing a desire to be a priest is really "more often" expressing his "realization of the divine call impressed upon the child by God Himself" (p. 37). Consistently with the same view, he writes again (p. 61): "There is in the soul, the assurance of a divine call."

Doubtless some are, indeed, thus conscious of a divine call, but it may be doubted if this is often the case. More naturally, the boy desires to be a priest and this desire like all good thoughts and desires is a gift of God and hence may be called a divine vocation. But in most cases, the boy is not conscious of a call from God. Nor is it necessary that he should be. According to a recent decree of the Holy See all that is required are fitness for the office and the right intention. One who has these qualifications need not ask whether he has heard the voice of God nor can be conscious of the fact that his desire of the priesthood has been placed in his heart by the Holy Ghost. He can safely go on and accept the call of his bishop.

As a consequence of such a view, the author likewise reduces the duty incumbent upon pastors, confessors and parents of fostering vocations merely to a policy of non-interference. They are never to "anticipate the call of God or try to push a soul in the direction of the religious life until the penitent has revealed the call to us, still less should we discourage a vocation once it has been revealed. . . . We may think the soul before us is not strong enough for the austere life to which she is attracted, but if the call be from God He will supply the necessary strength to fulfil it" (Vol. I, p. 102-3).

If such a rule were followed and confessors, pastors and parents never suggested the priesthood or religious life but only waited for a special revelation, doubtless some of our most successful priests, brothers and nuns would have remained in the world. Again, in ordinary cases, prudence suggests a different procedure to be followed regarding entrance into a strict religious order. Rather than conclude that God will supply the strength since He has given the call, the prudent confessor will reason that God has not called since He has not given the requisite strength.

Finally, in view of the insistence of Pius X and the Code on the importance of meditation among the daily duties of the priest, it is to be wondered at that (formal) meditation finds no place in the writer's rule of life for priests. Perhaps we should find its equivalent in what the author calls "a short time for prayer" immediately after rising. At any rate, it is clear that for him the priest is one who lives daily and all day with God and for God.

Literary Chat

The colossal social revolution through which we have been passing has made it extremely difficult to help thinking to keep up with life. A text book in Economics, more or less like a battleship, is somewhat out of date as soon as it is completed. One notes with satisfaction that we have a new text in Economics which has succeeded in incorporating the National Industrial Recovery Act of 1933, together with a satisfactory though brief explanation of its implications. (*Principles of Social Economy;* Fallon, S.J., McNulty, Goss; Benziger Brothers, New York; pp. 576.)

The original by Father Valère Fallon, S.J. appeared in French. The translation is by the Rev. Dr. John L. McNulty, Professor at Seton Hall College. The text was revised and adapted for the United States by Burt C. Goss, A.M., D.C.S., Instructor in Economics in New York University. An impressive commendation of the work by the stalwart world-figure, Cardinal Mercier, is made known. Appendix I contains a survey of economic doctrines before the eighteenth century. A second Appendix reproduces the statement of the American Bishops through the National Catholic Welfare Conference, on the present crisis. The work is a comprehensive text in Economics, with an interpretation of Catholic principles and social policies that relates economic and social processes to Christian

moral ideals. The bibliographies at the end of chapters list mainly American books.

The author's arrangement of the parts of the book leads to certain difficulties. The placing of "Distribution" before "Exchange", for example, makes it impossible to give an entirely satisfactory explanation of what constitutes a "fair wage". The treatment of Marx's theory of value before the chapters on the remuneration of the factors of production and the chapters on value have been reached, gives rise to further difficulty.

The translator does not always have a sufficient respect for English technical terms. Instead of "legal tender" he writes "unlimited liberating force"; "real" wages are made "actual" wages; and the "iron" law of wages becomes the "bronze" law of wages ("brazen" would be better). The proofreader will have to take the responsibility for turning "Böhm-Bawerk's" name into "Böhm-Bamerk" in the index; "Böhm-Barwerk" in the text, and "von Böhm, Bamerck" in one of the bibliographies.

Travellers attach more importance to sightseeing, but many of them miss the significance of seeing more than sights. Hurrying from place to place, the reading of guide books, vain and aimless chatting as one endeavors "to do so much in a day", are associated with travel that does not justify its cost. When a traveller keeps a diary intelligently, his gain in culture becomes significant and he develops new capacity for happiness. And diaries that record impressions and interpretations as well as information gained come very close to being classified as literature.

One thinks of the incredible energy and determination of Theodore Roosevelt, whose diary of his African trip was written page by page at the end of strenuous days when tropical insects were of constant annoyance and the work was done with his own pen.

The Rev. Frederick M. Link, S.V.D., has just published a volume containing a diary of a pilgrimage to the Holy Land and through Europe. (*At the Shrines of God's Friends;* the Mission Press, Techny, Ill.; pp. 218.) The work is well illustrated. It will be read with great pleasure by those who have made the journeys described by the author but failed of the foresight and industry that would have produced diaries such as this.

Under a somewhat misleading title, *St. Therese Returns*, the Rev. Albert H. Dolan, O.Carm., publishes an exposition of fundamentals in Catholic belief under four general divisions: The Existence of the Supernatural, The Divinity of Christ, The Divinity of the Church of Christ, Practical Questions concerning Prayer. The title is justified by a reference to the Little Flower's prediction, "I will spend my Heaven doing good upon earth." The concluding chapter of the work develops the thought. The contents were developed in sermons by Father Dolan, delivered in connexion with services in honor of the Little Flower. He is founder and eastern director of the Society of the Little Flower. (The Carmelite Press, 6401 Dante Avenue, Chicago; pp. 244.)

Little could be accomplished in this world if the things that we need to know in ordinary living were not so well known as to become instinctive. Then instinct is followed by routine, and routine by inadvertence. It is in a way something like this perhaps that many forms of carelessness creep into our observance of the rubrics in divine worship and its accessories. A little work that is intended to maintain dignity and integrity in this field comes to us from the pen of the Rev. William A. O'Brien, M.A. (*In Sacristy and Sanctuary*, Benziger Brothers, New York; pp. 101.) It contains a thorough and systematic account of many things that we do know and many perhaps that we thought we knew. Although primarily intended for the sacristan, the priest who reads it attentively will find undoubtedly many inadvertences to correct. The use of italics, indented paragraphs and diagrams removes every practical difficulty from the reading of the work. Perhaps some of the illustrations are superfluous. Sacristans will find the manual authoritative and in the highest de-

gree serviceable. There is a good index. This writer had some of his own inadvertences corrected by the reading of the little work.

We publish in this issue an article by Dr. Paul H. Furfey which calls attention to the problems created by moving pictures. In so far as the movies exert a helpful influence, they do not for the moment invite consideration. The following extracts taken from the last chapter of Forman's *Our Movie Made Children*, to which Dr. Furfey refers, may help a reader to reread the article with added interest.

"A number of adolescent and youthful criminals give circumstantial accounts of their path to and arrival at criminality, and rightly or wrongly, but very positively, they blame the movies for their downfall. In cases cited by both Blumer and Thrasher they tell of learning their criminal techniques from certain of the movies; Blumer's list alone includes thirty-one different techniques culled from autobiographical accounts of delinquents—all movie acquired."

"Similarly large percentages of girl inmates in an institution for sex delinquents rightly or wrongly attribute to the movies a leading place in stimulating cravings for an easy life; for luxury, for cabarets, road houses and wild parties, for having men make love to them and ultimately for their particular delinquency. Male delinquents likewise testify to using certain types of movies as excitants for arousing and stimulating the passion of girls."

"I [Dr. Charters] agree with the author [Dr. Forman] in the fundamental position that the motion picture is powerful to an unexpected degree in affecting the information, attitudes, the emotional experiences and conduct patterns of children; that the content of current commercial motion pictures constitutes a valid basis for apprehension about their influence upon children; and that the commercial movies present a critical and complicated situation in which deep interest, keen intelligence and sincere coöperation of producers, parents and public are needed to discover how to use motion pictures to the best advantage in the development of children."

"The Motion Picture Research Council, originally instrumental in causing these studies to be made, will watch the expressions and comments of the public with keen vigilance, and by a careful scrutiny of these against the background of the materials of the research will doubtless form its own conclusions, and even possibly propose remedies.

"At all events, the first great step has been taken and now largely the facts are known."

A doctoral dissertation from the Catholic University brings to attention an interesting phase of the history of our literature. (*The Macaronic Hymn Tradition in Medieval English Literature.* By William O. Wehrle, S.M., M.A. The Catholic University of America, 1933. 186 pages. Dolphin Press, Philadelphia.)

Brother Wehrle has presented in this book an admirable and valuable study of a genre of versification which has received little attention hitherto in works devoted to a study of the development of English poetry. By his sympathetic and thoroughly scientific treatment he has succeeded in elevating to a place of dignity and respect in the field of poetics a type of verse which has been greatly depreciated. The author has narrowed his interest to the religious, lyrical macaronic poems in which excerpts from the Latin hymns of the Church's liturgy are introduced, at the same time not neglecting the few political, satirical, and convivial poems that conform to the general macaronic tradition of the hymns studied. Two phases of the work impress the reader: (1) the sound and rational analysis of the statements of critics of this type of poetry who have inadequately treated and often unfairly estimated such verse; (2) the thoroughness of the investigation of the field, and the mass of evidence assembled to substantiate the conclusions drawn. The thesis which the author aims to prove becomes a conviction in the mind of the reader at the end of the book, namely, that the Latin excerpts in macaronic verse form an integral functional element of the poems,

and that the makers of such poetry followed a vogue as definite as that of any other form in use at the time.

The Messrs. P. J. Kenedy and Sons, New York, have brought out a life of *The Most Reverend Mathias Loras,* written by the Venerable Mother Stanislaus Fleming, a Visitation nun. The Most Reverend Henry Rohlman, now Bishop of Davenport, and formerly a priest of the Archdiocese of Dubuque, where the memory of Bishop Loras is still ardently cherished, contributes an Introduction. The latter was the pioneer founder of the Church in Iowa and Minnesota. His heroism, foresight, zeal and sanctity give him singular distinction among Western pioneers in the history of the American Catholic Church. Even Archbishop Ireland of St. Paul, who was sparing of eulogies, looked upon Bishop Loras as a saint quite as much as did the early pioneers on the prairies and in the lead mines, and the Christian Redmen in their wigwams.

Loras came of a family who suffered for the faith in the French Terror. His father, an uncle and two aunts were victims of the guillotine in the city square of Lyons. Like the son of many another martyr-family, he was called to the Church. As a seminarian, as Rector of the Seminary of Meximieux, as a missionary with Portier in Mobile, and as a teacher and Rector at Spring Hill College, he was truly a man of God. Named for the new See of Dubuque, where Mazzuchelli and Van Quickenborne had ministered, he came up the Mississippi on a river-boat with settlers and freight. Undaunted by hardships and assisted by Cretin, Galtier and Ravoux, he preached to scattered peoples, lived among the Indians, paddled his canoe from St. Anthony Falls to Dubuque, and journeyed over the prairies by sledge and on foot. His frame cathedral and shabby residence carried no discouragement. He acquired lots and lands at a nominal figure, for which the diocese (or rather dioceses) has long been thankful. He brought to Dubuque the Sisters of Charity, the Visitation nuns and the Cistercian monks. He founded schools and encouraged immigrants to come westward when Eastern bishops would hold them in the congested coast cities. He was a far-seeing man who visioned a Catholic stronghold in the empire of the Northwest. And he had Orders that were no less self-sacrificing and communicants whose first thought was a mass-house, then a station, and finally a church. The West was new and these early Frenchmen were at home on the frontier. This story of Loras is interestingly if not scientifically related. It will not satisfy the historian, but it should please the Catholic reader who still does spiritual reading.

Students interested in the present-day Neo-Scholastic movement will welcome the second revised edition of Dr. Franz Cardinal Ehrle's *Die Scholastik und ihre Aufgaben in unserer Zeit* (Herder, Freiburg im Breisgau, 1933). The little brochure is replete with facts concerning the contribution which Scholasticism has made and is still making in the development of philosophic thought. The first chapter is an exposition of Scholasticism's twofold characteristic—relationship to Christian revelation and Aristotelian philosophy. The development of these two relationships in the different periods is the theme of the second chapter, while the third enlarges upon the present-day task of Scholasticism. The last chapter deals with the explanation of the Papal decrees concerning the study of St. Thomas in our modern schools. Finally, the appendix contains extracts from various Papal encyclicals and other authoritative decrees and letters bearing on the study of St. Thomas, St. Bonaventure and Scholasticism in general. The arrangement of the matter, the style and expression are convincing evidence of the outstanding scholarship for which the eminent author is distinguished.

"Of making many books there is no end", says the preacher. These words might be applied to the University of the Sacred Heart at Milan whose literary activity proceeds from year to year without interruption. Its publications (brought out by the Società "Vita e Pensiero", Milan) are grouped in eight fields: Philosophy, Law, Sociology, History, Biology, Re-

ligion, Statistics, and Political Science. The following works have appeared recently.

Il XL Anniversario della Enciclica "Rerum Novarum." This work contains in 641 pages the Latin text of *Quadragesimo Anno* and a series of essays on its relation to moral and economic problems. Among the writers who appear are Fathers Vermeersch and Sertillanges. Dr. Frank O'Hara of the Catholic University contributes an essay on the Encyclical as a solution of our agricultural problems.

Le Origina Dello Capitalismo in Italia (179 pages), by Amintore Fanfani, contains an analysis of the concept of capitalism together with an interpretation of the decadence of economic life in Italy.

Il Concordato Di Toscana, 25 Aprile, 1851 (200 pages), by Anton Maria Bettanini, shows that this concordat puts an end to the Leopoldine laws of the Duchy of Tuscany and established a *modus vivendi* based on the principle of union of Church and State.

La Provvista dell-Ufficio Ecclesiastico nei Recenti Diritti Concordatori, con Particulare Riguardo al Diritto Italiano (191 pages), of Mario Petroncelli, contains a discussion of fundamental notions regarding the Provisio Canonica and a corresponding examination of the various Concordats made by the Vatican since the War.

Le Enciclice Sociali di Leone XIII E Pio XI (pp. 195) contains the Latin text of *Rerum Novarum* and *Quadragesimo Anno*, with an Italian translation, and a list of 132 allocutions, encyclicals and briefs issued between 1849 and 1932 bearing on social questions.

The Abbé Dumoutet has made a contribution to the history of liturgy in his book on the devotion to the Human Nature of Christ and its influence on the liturgy and theology of the Middle Ages, *Le Christ selon la Chair et la Vie Liturgique au Moyen Age* (G. Beauchesne et ses Fils, Paris, 1932; pp. 218). This work outlines the history of the devotion from the fourth century to the end of the Middle Ages, when the Devotion of the Way of the Cross began to spread in the Western Church. The Abbé traces the development of the devotion to the Humanity of Christ from its beginning, with the Finding of the True Cross, through its successive stages: the devotion to the crucifix, which brought about a new appreciation of the mysteries of the Passion; later the devotion of the Five Wounds and of the Precious Blood; finally, the universal practice of the devotion of the Way of the Cross. Attention is called to the influence of the Devotion to the Human Nature on the cultus of the Blessed Sacrament. In the final chapter the author discusses the association of the Benediction of the Blessed Sacrament with the Devotion to the Blessed Virgin.

Some attention is given to the influence of the devotion to the Humanity of Christ on the theology of the Middle Ages. The spirituality of Augustine influenced the Doctors of that time. St. Thomas followed St. Augustine in recognizing the opportunity that the Humanity of Christ offers for visualizing unseen realities, and hence insisted on the part that the Human Nature of Christ plays in the conferring of the graces of the Sacraments.

The work is well documented. The style is fluent and easy. Twelve plates reproducing treasures of medieval art that illustrate the Devotion to the Human Nature of Christ, are included in the work.

Books Received

THEOLOGICAL AND DEVOTIONAL.

How to Serve in Simple, Solemn and Pontifical Functions. By Dom Matthew Britt, O.S.B., St. Martin's Abbey, Lacey, Washington. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xv—247. Price, $1.00.

A COMPENDIUM OF THEOLOGY. Comprising the Essential Doctrinal Points of Both Dogmatic and Moral Theology, together with the More Important Notions of Canon Law, Liturgy, Pastoral and Mystical Theology and Christian Philosophy. By the Very Rev. J. Berthier, Founder of the Missionaries of the Holy Family. Authorized translation from the fifth French edition by the Rev. Sidney A. Raemers, M.A., Ph.D., of the Department of Philosophy, University of Notre Dame. Vol. IV. B. Herder Book Co., St. Louis and London. 1934. Pp. v—378. Price, $2.75 *net*.

THE SEVEN LAST WORDS. Discourses for the Devotion of the Three Hours' Agony. By the Rev. John F. Burns, Ph.D., O.S.A. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. 64. Price, $0.50.

THE ETHICS OF BIRTH CONTROL. By the Rev. Dominic Pruemmer, O.P. Paulist Press, New York. 1933. Pp. 24. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

THE MORAL LAW. Six Lenten Sermons on the Commandments of God. By the Most Rev. John J. Swint, D.D., Bishop of Wheeling. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. 55. Price, $0.50.

OUR LADY'S ASSUMPTION. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1934. Pp. 34. Price, $0.10; 50 copies, $4.00; $7.00 a hundred.

THE LOVE OF THE CRUCIFIED. One Hundred Meditations on the Passion of Our Lord and Saviour Jesus Christ. By the Rev. Karl Clemens, C.SS.R. Translated and edited by the Rev. John B. Haas, C.SS.R. and the Rev. Thomas W. Mullaney, C.SS.R. Frederick Pustet Co., Inc., New York and Cincinnati. 1934. Pp. xxx—723. Price, $4.75 *net*.

INSTITUTIONES MORALES ALPHONSIANAE seu Doctoris Ecclesiae S. Alphonsi Mariae de Ligorio Doctrina Moralis ad Usum Scholarum Accommodata Cura et Studio PP. Cl. Marc et Fr. X. Gestermann, Congregationis SS. Redemptoris, olim S. Theologiae Moralis Professorum. Editio decima nona (quarta post Codicem) quam denuo Sedulo Recognovit P. J. B. Raus, ejusd. Congr. Tomus Primus. Typis Emmanuelis Vitte, Lugduni et Lutetiae Parisiorum. 1933. Pp. xxvi—890. Pretium: duo volumina, 80 *fr*.

ÉTUDES DE THÉOLOGIE MORALE. Par le R. P. Timothée Richard, O.P., S. Theol. Lect. I: Le Plus Parfait. Doctrine et Pratique. II: De la Probabilité a la Certitude Pratique. (*Bibliotheque Française de Philosophie*. Troisième Série.) Desclée De Brouwer & Cie, Paris-7e. 1933. Pp. 353. Prix, 20 *fr*.

PROBATIO CHARITATIS seu Manuductio in Vitam Spiritualem Auctore Hieronymo Mahieu, S.T.D., Excmi ac Revmi Episc. Brug. Vic. Gen., Eccl. Cathedr. Brug. Archdiacono. Editio quarta auctior atque emendatior. Sumptibus Caroli Beyaert, Brugis. 1934. Pp. 514.

GRUNDRISS DER ASZETIK. Nach dem Lehrbuch von Otto Zimmermann, S.J. Bearbeitet von Carl Haggeney, S.J. B. Herder Book Co., Freiburg im Breisgau und St. Louis. 1933. Seiten xiv—332. Preis, $1.90 *net*.

L'ENSEIGNEMENT DE SAINT PAUL DANS LES ÉPÎTRES DE L'ANNÉE LITURGIQUE. Par Louis Soubigou, Docteur en Théologie, Docteur en Philosophie (Académie de Saint-Thomas), Licencié ès Sciences Bibliques, Professeur au Grand Séminaire de Quimper. P. Lethielleux, Paris-6e. 1933. Pp. 311. Prix, 18 *fr*.

LA MIA MESSA. Spiegazione Ascetica, Liturgica, Storica e Letterale della Messa. Mons. Francesco Mennini. Mario E. Marietti, Torino e Roma. 1934. Pp. 259. Prezzo, 6 *L*.

PHILOSOPHICAL.

A DECADE OF RESEARCH IN EARLY CHRISTIAN LITERATURE. 1921-1930. By Gustav Krüger. Reprinted from *Harvard Theological Review*, Cambridge, Mass. July and October, 1933. Pp. 149.